One Hundred Ascetics

ONE HUNDRED ASCETICS

And Their Chief

MUHAMMAD

صلى الله عليه وسلم

Muhammad Siddiq al-Manshawi

DARUL-ISHAAT
Karachi-Pakistan

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By

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CONTENT

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TRANSLATOR'S NOTE

This is an interesting book providing the reader glimpses into the lives of the Prophet ﷺ and his ninety-nine followers. This book is by no means a complete biography. It only provides glimpses and hence may sometimes seem to lack a continuity, but it is, nevertheless, interesting and it does not miss the salient features of their lives concerned with their asceticism.

It deals mainly with zuhd-asceticism, and Zahids-ascetics. Zuhd is abstinence from ease and comfort as part of a deep religious living. Its origin in Islam is traced to the Prophet ﷺ who fasted frequently and offered salah in the dark of the night as part of tahajjud. It is a mystic's life and, together with tawbah (repentance), poverty and patience, is an aid for the seeker of Allah. These virtues help the mystic to abandon sins, to remove love of the world, to control desires, to dismiss the devil and in return, to gain a better bargain. Ghazali رحمة الله عليه said that the ascetic is like one whom a dog does not allow access to the king, so he throws a morsel towards it, distracts its attention thereby and finds his way to the king. The ascetic is prevented by the devil from gaining nearness to Allah and he sacrifices the world (to the devil) and gets what is better, pleasure of Allah. Thus, zuhd is to sever the heart's attachment from all worldly things to adorn it with love of Allah. The honourable Mufti Muhammad Shafi'i رحمة الله عليه had defined zuhd as "to give up worldly pleasures for the sake of the hereafter .... so if anyone merely gives up worldly pleasure than this is not zuhd".[1] He also said that zuhd is not rahbaniyat (monasticism).[2]

In this book, the ascetics have defined zuhd in their own words, but the essence is what honourable Mufti Muhammad Shafi'i رحمة الله عليه said :

The Zahid (for the ascetic), therefore, is one who puts zuhd in practice.

We also come across the word taqwa which is used in this book together with zuhd Taqwa is fear of Allah, an awe of Him

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[1] The world within P-83, Dar ul-Isha'at, Karachi. [2] Ibid.

that prompts one to be righteous. Allah says that only those of His slaves fear Him who have knowledge (Fatir, 36 : 28), Clearly, this verse establishes a relationship between knowledge and taqwa, or righteousness.

Another word, often mentioned is tawakkal. It means "trust in Allah; or "reliance on Him". Qur'an emphasises on it frequently and calls upon the believers to place their trust in Allah and will suffice for example : 65 : 3, 14 : 13, etc. There are sayings of the Prophet ﷺ too calling upon us to put trust in Allah, but this does not rule out adopting human means to a certain extent. The Prophet ﷺ said, "Tie your camel and place trust in Allah".

A glossary is appended, giving meanings of Arabic words retained in the translation. I have endeavoured to do justice to the original, but request the readers to point out to the Publisher whatever errors or omissions they find, for correction in subsequent editions. As far as names are concerned, I have tried to get the correct spelling and have consulted some books, particularly al-Mughui fidabt ul-asma ur-rijal, but some names have defied me. If a reader may have the correct spelling, he may please advise us. May Allah reward them !

☆☆☆

بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH

THE MOST BENEFICENT AND MERCIFUL

FOREWORD

This book is afragrant collection of amazing stories that will be read forever. Its two covers compress glimpses into the lives of righteous saintly men recorded in history in glorious words.

The multitude is led by our master and chief Sayyidina Muhammad ﷺ the seal of the Prophets, the best of those who trod on Batha' the first of those who will intercede and be asked to intercede[1], who will hold the banner of al-Hamd, owner of intercession, possessor of the wasilah, whose asceticism is unmatched, whose generosity knew no bounds, whose merit is limitless, the best mannered, who had sweet-smelling perspiration, whose words are like pearls and light, whose silence was contemplation and whose assemblies remembrance of Allah, whose conversation was healing and whisper was the tasbih of Allah and whose raises voice sounded the tahlil.

He is the chief of the sincere and the beloved of the poor. He had in him the attributes of all the Prophets عليهم السلام. He was the first school of humbleness. His birth was the renaissance of mankind. His office rejuvenated the authority of prophethood. He recast the code of manners and tought religion and monotheism to the people.

We begin our book with a peep into his life and then speak of Sayyidina Dawud ﷺ and Sayyidina Eesa ﷺ. Then we have a glimpse into the lives of the righteous caliphs ﷺ, including Umar ibn Abdul Aziz رحمة الله عليه, some of the Sahabah ﷺ, the tabi'in رحمة الله عليه and tab' tabi'in رحمة الله عليه.

These people relied more on the blessings of Allah than on worldly possessions. Their hearts were ingrained with the fear of Allah and replete with His remembrance. They kept vigil in the night and the thought of death prevented them from enjoying anything. They did not let wealth dictate them and their faith was unwavering . Criticism could not hinder them from abiding by Allah's commands and they had no idea whatsoever that history will their accounts to the readers.

1 Or, "and whose intercession will be accepted".

We hope to learn from them. Hence, we have brought their lives into our readers' perspective. How did they practice abstinence? How they respected Allah's commands? How they forsook their soft beds? And how they devoted to worship and fasting?

They were always restless like sick and the agitated leaves. Their words and deeds won over hearts.

O Allah, let our words and deeds be sincere. O Allah, raise us among them on the day of resurrection-the day when neither wealth nor children will avail, save to him who brings to Allah a sound heart. O Allah, accept this our endeavour and, on that day, keep it in the scale with our pious deeds. *Ameen!*

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The views of the ulama on asceticism and the ascetics

Definition :

Sufyan Thawri رحمة الله عليه said that Zuhd (asceticism) is to diminish desires.

Abdullah ibn Mubarak رحمة الله عليه said that it is to prefer poverty and have a perfect reliance on Allah.

Abu Sulayman Darami رحمة الله عليه said that it is to renounce that which makes one forget Allah, the Exalted.

Junayd Baghdadi رحمة الله عليه said that asceticism is to belittle the world and to free onself from the worldly comforts.

Abdul Wahid ibn Zayd رحمة الله عليه said that it is to give up Dirham and Dinar.

Abu Uthman رحمة الله عليه said that it is that you renounce the world and give no thought to who gets it.

Ahmad ibn Hanbal رحمة الله عليه described asceticism as of three kinds :

(1) To surrender the forbidden, this being the asceticism of the masses.

(2) To give up the superfluous and the excess of the lawful which is the characteristic of the extra-ordinary, and

(3) To give up everything that draws one away from remembrance of Allah, this being the characteristic of an aarif.

Someone defined asceticism as looking at the world as though it was decaying.

Or, it is to remove from one's heart what one does not possess.

Or, it is to distance oneself from the world without making a show of it.

Some other said that an ascetic is one who is not happy when worldly things are at hand, and not grieved at not having them or at losing them.

☆☆☆

(Sayyidina) MOHAMMAD صلّى الله عليه وسلّم

(May my parents be ransomed to him)

- ☆ **He was Prophet even when (Sayyidina) Aadam ﷺ was between water and wet mud (that is, under creation).**
- ☆ **If you like that your day should be like an eed than join (Sayyidina) Muhammad ﷺ.**
- ☆ **The pen is unable to record his life and whatever it has put down is not more than a drop of water from the ocean.**
- ☆ **It is not history that has honoured him by mentioning him but the narration of his life had raised history in honour.**
- ☆ **The best hearing that received the heavenly message to guide the earthlings.**

He is the best of those who walk on feet, the best of the Messengers ﷺ sent to guide and the kinds who dispense justice and give commands, in whose hand the pebbles glorified Allah, whom the stones greeted, to whom the camels brought their complaint, at whose separation the wooden pulpit wept, from whose fingers water sprang out, of whose mission the wolf bone testimony, through whose blessing food multiplied, to whom poison spoke from the leg of a slaughtered sheep, to whom clouds gave shade and with whom birds conversed. (ﷺ)

He is the chief of the chosen ones, beloved of the poor. Allah expanded his heart, spread his mention and raised his rank.

He is the companion of the needy, leader of the Messengers and the most generous of all and the most truthful. He impressed anyone who saw him with awe. Whoever met him, loved him. He had a soft corner and was not harsh or hard. He was mild mannered and had a smiling face. He never spoke ill of anyone and never found fault with anyone. Piety was his sign and righteousness his habit. He had the seal of Prophethood between his shoulders. (ﷺ)

Allah gave him excellence over all the Prophets عليهم السلام and raised him among the best nation and their best tribe and their

best home. He came among the best of all people and was sent for all mankind, to all the people with comprehensive words. Allah made the booty of war lawful for him, all the earth a mosque and all its dust a means of purifying for him. He was helped with awe that struck the enemy at a distance of one month's journey.

Allah made the rows that he led as the rows of the angels. Allah spoke to him and that is his miracle. Allah placed his provision beneath the edge of the spear and decreed disgrace for those who opposed him. Allah placed the keys of the earth's treasures in his hands and gave him the sab'mathani. Allah concluded the series of Prophets ﷺ with him and the number of the Prophets and Messenger was perfected with his coming. (ﷺ)

On the day of resurrection, he will be the chief of the children of (Sayyidina) Aadam ﷺ. The earth will split open for him first of all (and he will come out of his grave). He is the first who will intercede and whose intercession will be accepted. He will be the first to rap at the gates of Paradise. He is the most honoured in Allah's sight and will carry in his hand the banner of praise (known as Liwa ul-Hamd), and all the Prophets ﷺ will be under it. They will go to him in a deputation and he will talk to them, and when they will seem to lose hope he will convey to them the glad tidings. His ummah will outnumber all others and he alone will own the privilege to intercede and deserve to gain the wasilah or the means to intercede. He alone will be on the right side of the Throne.

If you ask me about his salah, his feet had swelling because of his long standing in salah very often. He had no peer in his abstinence and his generosity was limitless. His manner were unimpeachable. His perspiration gave out a sweet smell like musk and his face was bright like the full moon. His eyes were black, collyrium-applied. His hair were soft like silk. His feet were strong and supported him in his salah at night. His speech was like pearls and light and his assemblies were of dhikr and tasbih and his silence was reflection, concentration and pondering. He was very compassionate and kind-hearted. He was brave like a lion. Who was he? He was Muhammad and Mahmud (the praised and the praiseworthy) ﷺ. We must invoke on him blessing and peace.

" اللهم صل على محمد وعلى ال محمد كاصليت على ابراهيم وعلى ال ابراهيم انك حميد مجيد "

" اللهم بارك على محمد وعلى ال محمد كما باركت على ابراهيم وعلى ال ابراهيم انك حميد مجيد "

It is as the poet says :

واحسن منك لم ترقط عينى　　واجمل منك لم تلد النساء

خلقت مبراء من كل عيب　　كانك قد خلقت كما تشاء

My eyes never fell on anyone nobler than you No woman ever gave birth to anyone more beautiful than you.

With out every defect you were created, As though as you chose you were created.

Praise & description in the Qur'an :

It seems sometimes that we are unable to pen down his praise. But Allah speaks of him in His Book. Thus, He refules allegations of the enemies concerning his intelligence :

" مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوٰى " ۔ (النجم : ٢)

"Your companion is neither lost nor deviated". *(53 : 2)*

And, Allah says that his tongue is pure :

" وَمَا يَنْطِقُ عَنِ الْهَوٰى " ۔ (النجم : ٣)

"Nor does he speak out of (his own) desire". *(53 : 3)*

And, about Jibril ﷺ :

" عَلَّمَهُ شَدِيْدُ الْقُوٰى " ۔ (النجم : ٥)

" Taught him by one of mighty power". *(53 : 5)*

And, of his heart :

" وَمَا كَذَبَ الْفُؤَادُ مَا رَاٰى " ۔ (النجم : ١١)

"The heart lied not of what he saw". *(53 : 11)*

" مَا زَاغَ الْبَصَرُ وَمَا طَغٰى " ۔ (النجم : ١٧)

"The eye deviated not, nor did it transgress". ***(53 : 17)***

And, the opening of his heart :

" اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ " ۔ (الانشراح : ١)

"Have we not expanded for you your breast ? ***(94 : 1)***

To sum it up :

" اِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ " ۔ (القلم : ٤)

"And most surely your manners are grand". ***(68 : 4)***

The poet says "

مبرأ القلب من ريب ومن دنا
و كيف وهو بماء الخلد مغسول

"The heart is free of doubt and filth
Why not? While it is washed with the water of life"

All the great merits and peculiarities of the Prophets عليهم were found together in the Prophet ﷺ. Allah bestowed him with the sincerity of Prophet Aadam ﷺ, the birth of Prophet Shith ﷺ, the bravery of Prophet Nuh ﷺ the compassion of Prophet Ibrahim ﷺ, the tongue of Prophet Isma'il ﷺ, the pleasure (with Allah) of Prophet Ishaq ﷺ, the eloquence of Prophet Salih ﷺ, the wisdom of (Sayyidina) Luqman ﷺ, the glad tidings of Prophet Ya'qub ﷺ, the beauty of Prophet Yusuf ﷺ, the patience of Prophet Ayyub ﷺ, the strength of Prophet Musa ﷺ, the tasbih of Prophet Yunus ﷺ, the jihad of Prophet Yusha ﷺ, the blessing of Prophet Dawud ﷺ, the awe of Prophet Sulayman ﷺ, the dignity of Prophet Ilyas ﷺ, the knowledge of (Sayyidina) Khidr ﷺ, the taqwa of Prophet Yahya ﷺ, and the abstinence of Prophet Eesa ﷺ. In fact, his greatness and merit were above all excellences and his light brighter than all lights.

فاق النبيين فى خلق وفى خلُق
ولم يدانوه فى علم ولا كرم

"He was above all the Prophet is nature and character".
"And they could not equel him in knowledge and nobility".

This was (Sayyidina) Muhammad ﷺ ibn Abdullah ibn Abdul Muttalib. He began his life as an orphan, his father having died even before he was born. But orphanhood could not hinder his achievements in the future. His birth was a renaissance for mankind that drove away the darkness of idolatry and polytheism from world. His childhood was an amazing story of chastity and good conduct.

He graw up away from the darkness of idolatry and he brought back the authority of prophethood and became an obstacle between the people and indecency. He told the people that they were living in an imaginary world but the stupid Quraysh made his life difficult. He faced hardship but he displayed exemplary patience. Finally he emigrated from there with the burden of prophethood ﷺ.

It is clear from his whole life that new aspects of his merits came into view every day. In Madinah he established a grand state . History recognises it.

He taught abstinence and he was the only person who wrote down the autline of etiquette and manners with the pen of wahy. He was the one who pointed out the worthlessness of the world and thus purified hearts and impressed intelligence.

He taught the hearts how to gain deliverance. His life demonstarted for the people the reality of the world and checked them from competing with each other in its pursuit. He said from the pulpit in his sweet voice, "I fear not that you will become polytheists but I fear that you will be involved in the world and try to outstrip each other in seeking it.

Disgusted with worldly possession :

Once Abu Ubaydah ؓ brought some property from Bahrain that flooded Madinah. People crowded around the Prophet ﷺ who smiled on seeing them and said, "Perhaps you have heard that Abu Ubaydah ؓ has brought something from Bahrain". They said, "yes". He said, "Have glad tidings and crave for what pleases you. By Allah, I do not fear poverty afflicting you but I fear that the world might overwhelmm you as it did the people before you, and you night vie with each other to secure its possessions as they did. Then it will ruin you as it ruined them.[1]

[1] Bukhari # 6425.

was kindled in the Prophet's ﷺ house during this period. He asked, "Then how did you survive?" She said, (We sustained ourselves) on two black thing dates and water.❶

She also said that when the Prophet ﷺ died there was nothing in her house that a living person could eat to his fill except half a date.❷

She also said that the Prophet ﷺ died without having eaten bread with olive oil twice any day.❸

She also said, "The day the Prophet ﷺ died his armour was mortgaged with a Jew for thirty sa' of barley.❹

The leader who sat on jute mattress :

The Prophet ﷺ spent his days on an old little rough reed mat yet he stirred fear in the hearts of the great tyrants of the world. He dusted away every luxury and perishable bounty and spent his life in hunger unconcerned with the world.

One day, Umar ibn Khattab ؓ visited him and found him lying on an reed mat whose broken edges spoke of poverty and whose marks imprinted on his side. He had a pillow stuffed with palm fibres under his head and his head was covered with dust. In a corner of his room there was a handful of barley, not more than a sa'. There grew under the wall qaraz (acacia leaves). This scene brought tears to Umar's ؓ eyes and the Prophet ﷺ asked him, "O Ibn Khattab why do you weep"? He said, "O Messenger of Allah, why must I not weep"? And, shrugging his shoulders he lamented, "The mat has impressed its marks on your side, you have nothing except a few grains of barley while the Qaysar and Kisra lie on golden bed and silken mattresses surrounded by fruit and rivers. And you are Allah's Prophet and His friend".

The Prophet ﷺ smiled and said, "They are those who are given these blessings in this world which are ephemeral while we will be given our blessings in the hereafter. Do you not like that we have the hereafter while they this world"? Umar ؓ said, "Why not, O Messenger of Allah"?❺

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❶ Bukhari # 6459 ❷ Muslim # 29-2973
❸ Muslim # 29-2974 ❹ Bukhari # 4467
❺ Mustadrak Haakim, Ibn Hibban, Ahmad 3/140 and some of it in Bukhari # 4913, Muslim # 30-1479.

He said, "Live in the world as though you are a stranger or a passer-by".❶

He spent his life abstaining from many things and without wordly possessions. We can cite several examples of that from his life. For instance, he ate one day went without food the next day. And, once he said, "My Lord offered to turn the valley of Makkah into gold for me, but I said, No, O Lord! Rather I should eat one day and go hungry the next day. Hence, when I am hungry, I will turn to you and remember you and when I have a full stomach, I will thank You and praise You".❷

Chief of the ascetics :

The Prophet ﷺ prayed, "O Allah, make the provision of Muhammad's family enough to sustain them".❸ The Arabic word is (قـــــوت - qut) which means food enough to survive. Beyond that is (شبع) to be satiated or to eat ones's fill.

(Sayyidah) Ayshah (رضـــى الله عـــنهـــا) said that the family of the Prophet ﷺ never had wheat bread to their satisfaction for three consecutive days since their arrival in Madinah till his death.❹ She also said that if they ate two meals on one day then one of them was surely of dates.❺

Umar ؓ said that he saw Allah's Messenger ﷺ restless because of hunger one day. He did not have even a single piece of date to fill his belly.❻

Ibn Abbas ؓ narrated that the Prophet ﷺ spent many nights in succession without anything to eat. Even his family did not have the meal of the night and often their bread was of barley.❼

One day, some Sahabah ؓ complained to him of their hunger and raised their shirts to show him that they had tied a stone, each one on his belly. He raised his shirt to reveal that he had two stones tied on his belly because of hunger.❽

(Sayyidah) Ayshah (رضى الله عنها) said to Urwa ؓ, her nephew that they would see three new moons in two months but no fire

❶ Bukhari # 6416. Tirmidhi # 2333 Ibn Majah # 4114. Ahmad 2/24.
❷ Tirmidhi # 2347. Ahmad 5/254
❸ Bukhari # 6460. Muslim # 18-1055. Tirmidhi # 2361. Ibn Majah # 4139. Ahmad 2/446
❹ Bukhari # 6454. ❺ Bukhari # 6455.
❻ Ibn Majah # 1446. ❼ Tirmidhi # 2360. ❽ Tirmidhi # 2371.

According to a version, the Prophet ﷺ said to Umar ؓ, "O Umar, what have I to do with this world? My example in this world is like a traveller on a hot day taking a short rest in the shade of a tree before resuming his journey".❶

His character :

The Prophets ﷺ manners in different fields matched each other. Thus, his abstinence was like his generosity, his compassion was at par with his patience and his gratitude was like his kindness. His character was adorned with the light of guidance.

(Sayyidah) Ayshah (رضی اللہ عنہا) said that his character was the Qur'an.❷

She also said that he was neither indecent in speech nor approved indecent conversation. Neither did he speak in a loud voice in the markets nor did he avenge evil with evil. Rather, he was one who forgave and pardoned.❸

Anas ibn Maalik ؓ said that he served the Prophet ﷺ for ten years during which he found him the most noble-mannered of all people. He was with him during his journeys and his stay at home but he never asked him, "Why did you do it"? or, "Why did you not do it"? He never scolded him and never beat him, and never had a stern face against him. Whenever he shok hands with anyone, he was not the first to withdraw his, hand. When he was attentive to anyone, he kept his face towards him till the person himself took leave. He never stretched his feet towards anyone sitting ahead. Even a female slave of Madinah could take him by his hand to attend to her need.❹

Humbleness :

The Prophet ﷺ gave the first lesson of humbleness and he eliminated egoism. He contended with hearts through humility and made his home among the helpless and the weak.

At the inception of prophethood, Allah sent to him an angel alongwith Jibril ؑ to give him choice of becoming a human

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❶ Tirmidhi # 2377.

❷ Muslim # 139-745. The Arabic word Khuluq (خلق) is wide-embracing. It means 'innate peculiarity, natural disposition, character, etc., (Muslim English translation 359, in 1013, Sh. Muhammad Ashraf Lahore).

❸ Tirmidhi # 2016, Ahmad 6/174, 236.

❹ Bukhari # 6072, Ahmad 3/174.

Prophet or an angel Prophet. He answered politely, "Rather, I will be a human Prophet".❶

A man came to him one morning and sat down but was overawed by his personality and trembled with fear, perspiration trickling down his forehead. The Prophet ﷺ saw him and said very kindly, "Be kind to yourself. I am not a king but a son of a Quraysh woman who ate dried pieces of meat".❷

The Prophet ﷺ mended his shoes, milked sheep and did household work. He wore woollen garments. He rode a long-eared donkey and often took a co-rider too.

It was again his humility that he mingled with the children and became familiar with them. He kept an eye, on the children. For instance, Anas had a small brother, Abu Umayr, who owned a pet sparrow. In Arabic, this bird is called nughayr. The Prophet would ask him, "O Abu Umayr, how is your nughayr?" ❸

Personification of mercy :

The Prophet ﷺ was not offended by personal affront. He never was driven to take revenge to satisfy his ego. Rather, he had compassion and love for other people and he returned evil with good.

(Sayyidah) Ayshah رضي الله عنها narrated that he never took revenge from any one for his ownself. However, if a person violated Allah's limits, he was sure to punish him. ❹

After the battle of Hunayn, the Prophet ﷺ distributed camels to some people in preference to others from the booty. Someone commented that he was not prompted by Allah's pleasure in this. When he learnt of this comment, the Prophet said, "May Allah have mercy on Musa who was hurt more than this, but he showed patience".❺

❶ Ahmad 2/231, Al-Bidayah 6/50.

❷ Majma'oz-Zawah'id 9/20.

❸ Buchani 6201, Muslim 30-2150, Abu Dawud 4960 Tirmidhi 1989, Ibn Mahjah 3720, Ahmad 3/115, 119,171, 190, 201, 223, 78.

❹ Bulchari 3560, Muslim 77-3727, Tirmidhi (Shama'i) 372. Abu Dwoud 47885, Muwatta Malik 2 (Hoon khulq) Abuad 6/32.

❺ Bulchar 4335, 4336.

When a jew woman served him poisoned mutton and the piece of mutton disclosed to him that it was poisoned, he asked her way she had done it. She said, "If you really are Allah's Messenger then He will inform you of it otherwise the people will get rid of you". He did not say anything to her. ❶

To the Quraysh who compelled him to vacate his native land and who conspired to kill him, he said, "Go you are all free today".

Someone asked him to curse the Daws who disobeyed and broke their covenant. He raised his hand and prayed in all humility, "O Allah, guide the tribe Daws". He was very kind and merciful to an extent that no one could imagine.

He used to say that he wished to prolong his salah but shortened it when he heard a child cry lest its mother become restless.

Though piety made him peaceful always, one night his heart trembled very much. When he lied to sleep, he found a date on his bed and he ate it, but then became restless and worried and could not sleep. His wife asked him what was wrong, he said, "There was a date on my bed and I ate it. Now, I wonder if it was one of those that were sent to us for charity".❷

Once the young child Hasan ibn Ali ؓ picked up a date from the pile of charity and was about to eat it. The Prophet ﷺ called out loudly, "No, no! That is meant for sadaqah".

Unflinching faith in Allah :

His heart was filled with Allah's rememberance and was at peace only because of him. Unwavering trust in Allah stems from complete concentration of hearts to his remembrance.

One day, he rested in the shade of a tree and hung his sword on a branch of it. He dozed a little. Suddenly, an idolator pounced on him and picked up the sword from the tree and pointing it at the Prophet ﷺ shouted, "Who will now save you from me?" He said very calmly, "Allah". The idolator was so overawed that the sword dropped from his hand. The Prophet ﷺ picked it up and

❶ Bukhari 2617. ❷ Ahmad 2/183.

asked him, "Tell me, who will save you?" The idolator pleaded, "O Muhammad, be the best of those who overpower". So, he let him go.

Weeping from fear of Allah :

He often wept when he worshipped Allah. His eyes shed tears on seeing anything painful or hearing about a painful event.

One day he asked Ibn Mas'ud to recite to him the Qur'an because he liked to hear it being recited. So he recited from the Surah an-Nisa till he came to the verse :

" فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا "

(النساء : ٤١)

"How then shall it be, when we bring from each people a witness, and we bring you as a witness against these?" ***(4 : 41)***

He said to Ibn Mas'ud ﷺ in a low voice, "That is enough". Tears dropped from his eyes and flowed on his cheeks.

Generosity :

The Prophet ﷺ was very generous. He gave in Allah's cause liberally but never took anything from anyone. He did not fear poverty. Ibn Abbas ﷺ said that he was the most generous. In Ramadan, Jibril ﷺ taught him the Qur'an every night and his generosity in creased very much. He was more generous then the wind during heavy rains. ❶

Jabir ﷺ said that never did the Prophet ﷺ said, "No" when asked for anything.❷

When he fell ill, the Prophet ﷺ had seven dinars which he entrusted to (Sayyidah) Ayshah رضى الله عنها instrusting her to give them away as charity. However, she forgot about that and when he recovered somewhat, he asked her if she had carried out his instruction.

She regretted that because of his ill health she had been unable to do it. He asked her to bring the money and keeping

❶ Bukhari # 6,3554, Muslim 50-2308, Nasa'i # 2095, Ahmad 1/131
❷ Bukhari # 6034.

them in his hand he said, "What will be thought of Muhammad if he meets Allah while he possesses these dinars?"[1]

He loved generosity :

A man came to the Prophet ﷺ dressed in worn-out garments and was bare-footed. He requested him for something and the Prophet ﷺ gave it to him. Again, at another time, he made a request which the Prophet ﷺ could not turn down, so smiling at him, he said, "Go and buy what you want on my account. When I have something I will pay the dues, for at the moment I have nothing." Umar said, "O Messenger of Allah, you have already given him what he wanted and Allah has not made you responsible for what you do not have".

The Prophet's ﷺ face changed colour and he did not like Umar's ﷺ words. An ansar said, "O Messenger of Allah, do spend and do not fear poverty from the Owner of the Throne". This brought a semblance of a smile to his lips and he liked the words of this sahabi ﷺ.[2]

Once the Prophet ﷺ was sitting with his sahabah ﷺ when a woman brought a piece of cloth and presented it to him. Indeed, he had need for it, too so he took it. One of sahaba ﷺ praised it and requested him to give it to him. Thus, when he got up from the gathering, the Prophet ﷺ gave the cloth to the sahabi ﷺ.[3]

A villager seized the cloak of the Prophet ﷺ and pulled it so vigorously that it left deep marks on his neck and almost brought blood from it. Then he said loudly, "O Muhammad, give me something from the property that Allah has given you because that belongs neither to you nor to your father". He smiled and gave him what he wanted.[4]

Worship of Allah, particularly the salah, was the coolness of his eyes. He found peace in the worship at night. His whole life was worship. He stood so long in salah that there was swelling on his feet and they had chilblains. (Sayyidah) Ayshah (رضی الله عنها) said to him, "Has not Allàh forgiven your all lapses?" His face shone with gratitude and he said, "Shall I not then be a grateful slave?"[5]

[1] Majah 10/240. [2] Tirmidhi. [3] Kanzul Ummal 18 638.
[4] Bukhari # 5809. [5] Bukhari # 1130.

Death :

The Prophet ﷺ chose nearness to his Lord (and the companion of high). He died on Monday, the second of Rabi'ul-Awwal in 11 AH. He was buried on Tuesday at the same place where he died (in the room of Sayyidah Ayshah رضی الله عنها).

I cannot conclude this (brief account) without quoting a poet who said :

ولئن مدحت محمدًا بمقالتی

لکن مدحت مقالتی بمحمدٍ ﷺ

(If I have praised Muhammad in my article
Then indeed, I have praised my article by Muhammad).

☆☆☆

(Sayyidina) Dawud عليه السلام

- ☆ **Allah made him a Prophet as well as a statesman.**
- ☆ **Allah gave him wisdom and the title of a judge between truth and falsehood.**
- ☆ **The birds and mountains hymned praise of Allah with him.**
- ☆ **Allah gave him the best voice in the world.**

Allah chose him to vanguish the tyrant Jalut and to kill him. He was brave and not overawed by the rattle of swords.

He was at once a statesman and a Prophet ﷺ. He knew how to make armour and iron was soft in his hand. Allah gave him honour and revealed the Zabur to him. He had a sweet voice that none-before him had and whosoever heard him began to swing. When he recited the Zabur, all the jinns and human beings, all the animals and birds gathered round him. He was distinguished for his piety, prayer and fasting.

Worship :

He was a devoted worshipper, very God-fearing and humble. His tongue never ceased to remember Allah. His mouth was full of musk and light and always engaged in glorifying Allah. He continued to ponder over Allah's blessings.

Allah had given him a sweet and beautiful voice, and a soft murmur of Allah's tasbih was audible from his tongue. He was able to recite the Zabur entriely in a short time and Allah caused him to spread guidance. Whenever his tongue remembered Allah, that went down deep into the heart. And Allah subdued the mountains to him and they hymned Allah's glory with him as did the birds who surrounded him and also resounded his recital.

His worship is an unmatched example for the people. His salah and fasting were the most excellent salah and fasts.

The Prophet ﷺ said that of the salah offered for Allah's pleasure, he liked most the salah of Dawud عليه السلام and of the fasts kept for His sake, the fasts of Dawud were dearest to him.

He would sleep for half of the night, spend one-third in salah and (again) sleep during the remaining one-sixth of the night. And he fasted one day and did not fast on the next day, that is, he fasted on alternate days.❶

In spite of that and in spite of Allah's approval for that, Dawud ﷺ thought that his effort was not enough. When alone in the night, he thanked Allah for His blessings and humbly confessed that he did not show gratitude as it deserved to be expressed.

He used to say. "O Allah if I had two tongues against every hair that I have and they engaged in your tasbih day and night all my life, I would be unable to give the right of gratitude for even one blessing".

Fear of Allah :

Prophet Dawud's ﷺ heart was filled with fear of hell and the day of reckoning. He was thus immersed in grief and he spent his entire life in this way. He shed tears profusely and without end so much so that he nearly lost his eyesight. When someone asked him why, he said, "Before the day comes when bones will burn and there will be crying, let me weep".

He would sob and plead in himility and fall down. He would kneel down and pray, "O my Lord, I cannot endure the heat of your sun. How then will I endure the heat of hell? O my Lord, I cannot tolerate the sound of Your mercy (which is the thunderclap), how then will I face the sound of Your punishment?"

Matchless humility :

In spite of his greatness, there was no sign of arrogance in his heart. Rather, prophethood increased his piety and statesmanship augmented his humility.

He earned his living by hard work. He did not take even a morsel of provision from the state which was enormous. He made armour and baskets from leaves of palm trees, and he sold them. The Prophet ﷺ praised him and said, "The purest provision is what one earns with one's own hands. Allah's Prophet Dawud ﷺ alsoe earned his living with his own hands".❷

❶ Bukhari # 1131. ❷ Bukhari # 2072.

He fed the people white (wheat) bread from his kitchen, piles of it. But, he himself ate barley bread.

His death :

Prophet Dawud ﷺ had a great sense of modesty. When he went out, he would lock the door of the house behind him. One day, when he went out and his wife oversaw the shutting of the door, she found a man standing in the centre of the house. She called the servents and asked them how he came in though the doors were locked. Meanwhile, Prophet Dawud ﷺ also came home. The man stood his ground all the while. He asked, "Who are you?" The man said, "I am one who does not fear kings, nor can the gate-keepers, stop me". Prophet Dawud ﷺ said, "That means that you are the angel of death. I bow down before Allah's command". He stood with him for some time before taking away his soul. Then he was given a bath and shrouded when all that was done, it was time of sunrise. So, Prophet Sulayman ﷺ comm- anded the birds to spread their wings and cast a shadow on his body till it was buried. Then he commanded them to draw their wings to their bodies.❶

☆☆☆

❶ Masnad Ahmad 2/499, Stories of the Prophets P.271, (English translation), Darul Isha'at, Karachi.

Prophet Eesa عليه السلام

- ☆ **The child who did not weep on birth.**
- ☆ **The Prophet who spoke in his mother's lap.**
- ☆ **The Prophet who is taken away to the heavens alive.**

He was the Prophet who sowed piety in the earth and reaped righteousness in the hearts, and spread good all over. He was Eesa ibn Maryam ﷺ, the slave and Messenger of Allah, and also His word and spirit that Allah inspired to (Sayyidah) Maryam ﷺ. He was of an average height and had a complexion like red as though he had just come out of a hot bath.

When he was born the devil tried to prick him that he might cry but he could go beyond the screen. Thus, he began his life smiling without shedding a single tear.

Allah taught him wisdom, the Torah and the Injil and supported him with miracles. Thus, he spoke while he was yet in his mother's lap, fashioned birds from clay and, with Allah's permission they flew in the atmosphere, and Allah gave him power to cure lepors with a touch of his hand. Allah also enabled him to resurrect the dead with His permission.

He himself is raised alive to the heavens. He will descend during the last days, kill the dajjal, offer the salah with the Muslims, restore justice and then he will die.

He had a very pure heart tuned to the etiquette of prophethood. He never thought of hurting anyone with his tongue.

He said, "It is not goodness that you reciporcate goodness with goodness and returning piety with piety. Rather, goodness is to be good to one who has been bad to you".

Faith :

One day, he saw a thief committing theft and said to him in soft tones in the style of the Prophet ﷺ, "Did you commit theft?" This, though he knew that the man had done so. The thief said,

out of this world sound and safe. I tell you the truth: the savour of the world is bitterness of the hereafter and its sourness is the sweetness of the hereafter".

Someone asked him to profer him advice. He said, "See where your bread comes from".

He also said, "You people toil for the world although you are given it sustenance without effort. But, you do not work for the hereafter although you will not get its sustenance without effort. And Alas for the evil scholars".

He also said that love of the world is the root of all evil and there are many ills in wealth and property. When his disciples asked him about the ills, he said, "A wealthy person cannot keep away from pride and arrogance". Someone asked, "What if he keeps away from them?" He said, "Looking after wealth alone keeps him away from rememberance of Allah".

He warned the people of sins and wrongdoing which prevent mercy and blessing. He commanded them to weep before Allah. He said, "There are glad tidings for one who weeps on remembering his sins".

Raised to the heavens :

His body was raised to the heavens in about the thirtieth year. He will come down again by Allah's leave and command. He will eliminate the swine and the dajjal, break the cross and preach Islam.

☆☆☆

"Certainly no! By Him, besides whom is no God, no!" Prophet Eesa ﷺ said, "You expressed faith in Allah but belied Eesa".

Manners of Speech :

On an afternoon, he was going with his disciples when they came across a bed-smelling dead body of a young lamb. They said, "What a bad smell!" He taught them manners of speech, saying "How white its teeth are!"

Piety :

Prophet Eesa ﷺ did not leave behind any kind of worldly possessions. He never built a house for himself and never married. He dovoted himself to worship Allah and walk on His path (preaching His religion). He used to say, "I have upturned the world and am riding on its back. I have no son that I may fear his death and no house that may crumble". His disciples offered to build a house for him and he said, "Build a house for me on the course of the floodwaters". They said that such a house would not stand. They then offered to find him a wife but he said, "What will I do with a wife who will die some day?" When he was asked again if a house be built for him, he said, "I do not wish to leave behind me anything by which I may be remembered". If he happened to pass by a house whose owners had died, he would address it and say, "Alas for your owners who left you behind them. Why did they not learn from what you did to their earlier brothers?"

Prophet Eesa ﷺ travelled through the earth from place to place. He invited the people to Allah and abandoned the comforts of the world and worked hard for his provision.

When they asked him, he said to his disciples that they must eat barley bread, drink water and sleep on the (bare) earth. He explained to them, "When a person is hungry, dry crumbs of bread are very dear to him and when he is thirsty nothing is dearer to him than water. When someone's standing prolongs, nothing is dearer than reclining on earth to this person.

Abstinence :

Once he called out to them, "You must eat barley bread only and you must eat it with powdered salt. Do not eat without an appetite (hunger) for it, wear garments made of hair and come

Abu Bakr (Siddiq) رضی اللہ عنہ
(d 13AH / 634CE)

☆ **After the Prophet ﷺ, the most merciful person for the ummah.**

☆ **One whom destiny called.**

☆ **Whose khilafah sounded death of the powers of Persia and Byzantine.**

☆ **He was a school for faith.**

His personality :

He had an angel's heart and a Prophet's tongue. The desire of the world was thrown out of his heart. His name was Abdullah ibn Uthman al-Qarshi known (by his kunyah) as Abu Bakr ibn Abu Qahafah Taymi. He was the most excellent of the followers of the Prophets ﷺ.

He was the first of the righteous caliphs, one of the ashrah mubashsharah(ten who were given glad tidings of Paradise). He was the first among men to accept Islam. He was born two and a half years after the year of Elephant. He had no idea whatsoever that history would place him among important people and recount his life. His faith was strong and always fresh. He was very good natured. He responded promptly to the call of the Porphet ﷺ and he became a faithful both instinctively and intellectually. He was honourable and noble and free of the ills of jahiliyah. He never touched wine, never bowed down before idols, and his heart and mind were enlightened.

When he became a believer, he added the truth of religion to the truth of his nature and his bright heart became more birght. He was called al-Atiq because of the beauty of his face and when he confirmed the Prophets miraj, he was called siddiq.

Abu Bakr ؓ submitted his self and his property for the new religion. He stayed with the Prophet ﷺ always and even performed the hijrah with him and remained in the cave together

Servant of the people :

He served the people. He would milk the sheep of the neighbours for them. When he became Khalifah, a young girl lamented that no one would milk their sheep for them anymore. When he learnt of her complaint, he met her and told her that he would continue to do the task for them. Hence, even as a caliph, he milked the sheep of his neighbours for them.

When the young commander, Usamah ibn Zayd ؓ who had grown into young man with the fresh savour of faith rode on horseback with his army for the love of Allah and His Messenger ﷺ, Abu Bakr ؓ came to them quickly in a dignified manner. He shook hands with each warrior and then went to the young commander. He moved round his horse and patted its muddy body, his feet sinking into the sand. The young com- mander could not accept that the Khalifah was on foot while the rest of them on horseback. He offered to get down or the Khalifah should mount a horse. Abu Bakr ؓ said that neither he should get down nor would he ride a horse adding. "Am I not entitled to so much as put my feet in dust in Allah's path for a little while?"

His generosity :

He eliminated slavery by spending, cutting at its roots as though with a sword. He bought freedom and brought smiles to many believing faces. He would buy weak, old slaves and set them free and when female slaves became Muslims, he bought them their freedom. His father, Abu Qahafah, said to him, "I observe that you emancipate weak slaves. If you get strong slaves their freedom then they would stand by you and support you". He answered very sincerely, "Dear father, I crave the reward that lies with Allah". Then, Allah sent down this verse :

" فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ " ـ (سورة الليل)

"Then as for him who bestowes (charity) and is God-fearing".

(92 : 5)

(This surah al-Layl was revealed to show Abu Bakr's ؓ merit).

His generosity led him to spend even where other people found it repulsive to spend. He always spent more than other people and bestowed the money, never took it back.

during the hijrah. He stayed with him in the battles and created amazing examples of valour. He was a force to reckon with for as many as a thousand horse-riders. He stood up against the apostates and punished them till their mischief was put to an end.

Words of praise from the Prophet ﷺ :

The Prophet ﷺ said about him, "No one has done me more favour with his life and propety than Abu Bakr. If I were to take a Khalil in this world, I would take him as a Khalil, but the fraternity of Islam is better". Then he commanded that all doors opening in to the mosque must be closed, excpet Abu Bakr's.[1]

He spent his life doing good and never failed to emulated any merit which he learnt that Allah or His Messenger ﷺ liked.

Once the Prophet ﷺ asked the sahabah ‎ around him, "Who is fasting today?" Abu Bakr ‎ said, "O Messenger of Allah, I am fasting". He asked, "Which one of you accompanied a funeral today?" Again, he was the one who had done that. Then he asked, "Who paid a sick-visit today?" Again he was the one who had visited a patient. The Prophet ﷺ said, "When these things combine in anyone then he will enter Paradise?"[2]

The Prophet ﷺ said one day, "If anyone spends two things in Allah's path then he will be called from the gates of Paradise, "O slave of Allah, this is goodness!" One who is an observer of salah will be called from the gate of salah, the warrior from the gate of jihad, the observer of fasts from the gate of sadaqah(charity)". Abu Bakr ‎ asked softly, "Is it that everyone will be called from one of these gates? Will anyone will be called from all the gates?" The Prophet ﷺ said, "Of course! And I hope that you will be among them".[3]

Pleasing personality :

Cheerfulness was part of Abu Bakr's ‎ nature. He had won over the hearts of the people of madinah with his mild temperament and humility. He presented himself to them as a servant and had no sign of pride in him.

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1. Bukhari # 467.
2. Muslim # 87-1028
3. Bukhari # 1897, Muslim 85-1027, Nasai # 2439, Ahmad 2/366.

Unmatched spending :

Once the prophet ﷺ delivered a sermon and encouraged his sahabah ﷺ to give sadaqah generously. Umar ﷺ had some property at that time and rushed home to fetch it hoping to outdo Abu Bakr ﷺ at that time. He brought a bag full of money for the Prophet ﷺ.

The Prophet ﷺ asked him if he had left anything for his family. He said that he had left as much for them. The Prophet ﷺ smiled. Shortly, Abu Bakr ﷺ also came with a larger bag which he presented to the Prophet ﷺ who smiled and asked him, "Abu Bakr, what have you left home for your people?" He said very gently, "For them, I have left Allah and His Messenger ﷺ". Umar ﷺ looked at him in amazement and murmured to himself, "O Abu Bakr, I cannot overtake you in anything".

Ali's رضی اللہ عنہ praise :

Speaking of his generosity, Ali ﷺ said, "By Him Who has my soul in His hand, whenever we stepped towards a piety, Abu Bakr overtook us. He possessed forty thousand dinars all which he spend in Allah's path and the Prophet ﷺ was a partner in his wealth as his own".

The Prophet ﷺ used to say that no one's wealth benefited him as much as Abu Bakr's.

His abstinence :

Abu Bakr ﷺ never sought the world, nor did the world seek him. The world remembered him but he emulated the Prophet ﷺ in keeping away from it. He had settled his heart as though in the wilderness of abstinence. An example is that once he was among his friends. He asked his slave to bring him some water which he brought in an earthen bowl. As he began to drink it, he realised that it had honey mixed with water and the honey was impure. He put the bowl down and tears rolled down his eyes. Soon he began to sob and his chest gave out a large throbbing sound. The people asked him what had happend and when he regained his composure, he said that he was near the Prophet ﷺ during his last moments. He observed that the Prophet ﷺ was pushing something away from himself which was not visible to Abu Bakr and he said in a weary voice, "Put it away from me!" He asked

him what it was that he wanted to push back and the Prophet ﷺ said, "The world was brought to me in a form and I asked for it to be cast away. It bowed down near me and said, "If you have saved yourself from me, those who succeed you will not be safe", "Then Abu Bakr ﷺ said, "On seeing this honey mixed with water, I became afraid lest the world has nabbed me".

Dyed in colour of Prophets ﷺ :

Abu Bakr ﷺ had dyed his life in the colour of the Prophets ﷺ. He was a pillar of faith and righteousness. He had avoided everything which was doubtful in the least. He had a slave who worked as a labourer and brought home his earnings and food there from. Before touching it. Abu Bakr ﷺ always asked him, "How did you earn it?" One day, he began to eat it without asking him perhaps because he was very hungry. The slave, however, reminded him that he had forgotten to ask his regular question. Immediately he checked himself and asked the slave about it. He said, "In the days of jahiliyah, I had been a (fake) sooth sayer and predicted the destiny of a person though I was not an adept at that. He met me today and said that my prediction was correct and he gave me this food as my remuneration". Abu Bakr ﷺ was terrified and perspired heavily. He said, "You have ruined me". Then he put his finger in his mouth and forced out the food he had eaten. He was asked, "You endured this pain just for one morsel". He was delighted when he said, "If that had brought out my soul too then I would not have hesitated".

Self assessment :

He created an example of taking an account of himself and then punished himself. He followed the precept : 'begin with yourself'.

When Umar ﷺ visited him one day, he was sitting by a wall, holding the edge of his tongue as though punishing it. Umar ﷺ was surprised and asked, "What is this that you do to yourself, O Khalifah of Allah's Messenger ﷺ ? He was engrossed in seeking Alalh's forgiveness and answered, "This is what has cast me into ruin".

Abu Bakr ﷺ spent his entire life emulating the Prophet ﷺ who taught (his ummah) to curb egoism and side with the truth. Once he announced that the camels of sadaqah would be

without delay". Accordingly, when he died she gave them to Umar ؓ who wept and said, "May Allah have mercy on him. He has set a tiring example for successors".

(Sayyidah) Ayshah رضی الله عنہا said that Abu Bakr ؓ left neither a dinars nor a dirham when he died. Rather, he had deposited his own property in the state treasury.

She also said that he was a very soft-hearted person who wept often. Even during the salah, he wept so that one could not hear his recital.

Umar ؓ once asked the widow of Abu Bakr ؓ (Sayyidah) Asma bint Umays رضی الله عنہا. about his worship in solitude. She said that he performed ablution at the time of tahajjud salah and stood for the prayer. When he recited the Qur'an therein he wept. Again during the prostration, he wept. Then when he made the supplication, he wept. On hearing this, Umar ؓ also wept.

Modesty at its peak :

Modesty had covered his heart and when anyone praised him he belittled himself. One of his prayers was :

" اَللّٰهُمَّ اجْعَلْنِی خَیْرًا مِّمَّا یَظُنُّوْنَ وَاغْفِرْلِیْ بِمَا لَا یَعْلَمُوْنَ وَلَا تُؤَاخِذْنِیْ بِمَا یَقُوْلُوْنَ "

"O Allah! Make me better than what they think (of me) and forgive me what they know not, and do not seize me for what they say (of me).

The doctor's advice :

When he became very ill and weak, he spent the night in fear of Allah. His visitors increased in number and they offered to bring a doctor to him. He forced a smile on his lips and a few words on his tongue, "The doctor has already come to me". They asked, "What did he say?" He said that the doctor said :

" انی فعال لما ارید "

"I surely do what I decide to do".

Those around were lost in silence and grief.

(Sayyidah) Ayshah رضی الله عنہا then came to him and found him grappling with death, tears on his cheeks. She commented :

distributed. When people had assembled, he said that no one may enter without permission. However, one man holding a rope with which the camel's neck is bound came in. Abu Bakr ؓ and Umar ؓ were looking over the accounts of the sadaqah and preparing the distribution. Abu Bakr ؓ saw the man and confiscated his rope with which he struck him and asked, "Why have you come in?" The man was terrified and went out but Abu Bakr ؓ was very upset with his conduct. He went to the man and requested him to avenge himself. Umar ؓ said, "Nothing of the sort", but Abu Bakr ؓ was shivering out of fear of Allah and asked. "Who will protect me on the day of resurrection?" Umar said that the man should be compensated till he is pleased. So, Abu Bakr ؓ gave him a riding beast, a cloak and five dinars, and he went away happy.

Fear of Allah :

Abu Bakr ؓ was always fearful of Allah and he remained grieved. One day as he was looking at the clear atmosphere, he saw a bird chirping on a tree. He said in a very painful voice, "Fortunate you are, O bird! I wish that I were like you, perched on a tree, picking at its fruit and flying away. You will be not called to reckon and never be punished".

Once Umar ؓ addressed him as the best person after Allah's Messenger ﷺ. He bowed down his head in humility and said, "This is what you say but I had heard Allah's Messenger ﷺ say that the sun has never risen on anyone better than Umar". ❶

This was the earliest edifice raised to demolish the world. He swam in the world's oceans without getting his clothes wet. He dusted off its glittering comforts.

Reminences of his death :

The days passed in this way till one day he fell ill and was restricted to his bed. (Syyidah) Ayshah رضي الله عنها sat by weeping. Abu Bakr ؓ said in a faltering voice, "O daughter, I used to be the richest man of the Quraysh but, with the assumption of this office, I decided that only the bare minimum would suffice. From that this is what I have; a cloak, two bowls and a slave. When I die, hand over all these things to Umar ❷

❶ Tirmidhi # 3684. ❷ The next caliph.

Umar ibn Khattab رضي الله عنه

- ☆ **Whose whip was more effective than the swords of kings.**
- ☆ **Islam raised him in honour.**
- ☆ **Most just man after the Prophets.**
- ☆ **Endured hunger before others suffered.**
- ☆ **But ate after others ate.**

First words :

His time was full of justice and piety. He was the second Khalifah and the Amir ul-Muminin (or, the commander of the faithful). He was born thirteen years after the year of the elephant,● and he became a Muslim five years before the hijrah.

His Islam was a victory, his hijrah a help and his Khilafah a mercy. He became faithful through his close, dear relatives and accepted the signs (and verses of the Qur'an) with a deep conviction. His acceptance of Islam shook the pillars of idolatry and strengthened Islam which was weak till then. He migrated to Madinah with strength and participated in innumerable battles with the Prophet ﷺ.

His Khilafah is known for justice, support of the oppressed, elimination of crime and he worked more than human ability. He spent his life among the people.

His abstinence did not mean neglect of duties. But, he abstained from comforts of life. He was fearful always that he might not be able to show gratitude for the blessings.

The Prophet's ﷺ wish and prayer :

His Islam followed the Prophet' s ﷺ prayer. He had prayed. "O Allah, give honour and strength to Islam through one of the two men named Umar-whichever of them is dearer to you". ●

● The year when Abraha, the Abyssinian, invaded Makkah with a large army on an elephant or on elephants in about 570 C.E. The Prophet ﷺ was born in this year. (translator)

● Tirmidhi # 3683, Ibn Majah # 105, Ahmad 2/95.

لعمرك ما يغنى الثراء عن الفَتٰى

اذا حشرجت يوما وضاق بها الصدور

"By your life, wealth cannot help the young'un.

When pangs of death restrict the heart".

He said, "My daughter do not say so. Rather say : death's agony-comes in truth".❶

Then he struggled to say, "These are my two clothes. Wash them and shroud me in them. The living need the new garments more than I do.

At this juncture, Salman ﷺ came in and requested, him to profer him some advice. He said, "Allah will open the mouth of your world, but do not take more than what you need for your subsistence".

Death :

Then he died. All of Madinah was plunged in grief. It was the same situation as after the Prophet's ﷺ death. He was sixty-three years old. He had been Khalifah for two years, three month and eight days. He was buried next to the Prophet ﷺ .

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❶ The Qur'an, such Qaf verse 19.

zuhd (abstinence) that was harmful to his health. His daughter, Hafsah رضي الله عنها said, 'O Amir ul-Muminin ! Allah's Messenger ﷺ pursued the path of Paradise and Allah's pleasure. Neither did he seek the world nor did the world distract him. Abu Bakr ﷺ emulated him. But, Allah has made you conquer the Qaysar and Kisra. Envoys of the non-Arabs and deputations of Arabs come to you

. Now, this robe that you wear has a dozen patches. If you wear a soft garments, you will look nice, and you must have proper meals in the morning and evening".

Umar ﷺ wept much. Wiping his tears, he said. "I ask you by Allah, did Allah's Messenger ﷺ ever get a full meal of barley bread for three successive days all his life? Did he ever get two meals in a day?" She said, "No". He asked, "Then have both of you come to lure me into a worldly life" The Prophet ﷺ wore woollen garments that caused itching to his skin. Do you both know that?" They said, "Yes". He said, "O Hafsah you should know too that the Prophet ﷺ was forgiven aleady but, in spite of that he went hungry, wept in the prostration and slept in this manner. He continued this practice till his death".

Then he renewed his resolve : Umar will never eat delicious food, not wear soft garments and not have two kinds of food in one meal except salt and olive. He will follow his two friends and have meat only once a month.

This is what he did all his life. Olive and vinegar were his main diet till he died though this was detrimental to his body.

Once his wife bought ghee (a kind of butter oil) for sixty dirhams. When he asked, she said that she had bought it from her own money, not his allowances. He said, "I will not taste it till people have enough to eat".

Love of the Prophet ﷺ :

Once, he found his son, Abdullah, eating meat. He asked him why. The son said, "I had a craving for it". He asked, "Will you eat everything for which you have a craving? It is enough extravagance to eat everything one likes".

Once he asked for water and was served honey with water. He said, "This is good but I know that Allah has described a people's craving as a defect".

Then, the Prophet ﷺ said, "If there were a Prophet after me, Umar ibn Khattab would have been the one". ❶

His taqwa :

He was deeply immersed in taqwa. Everything associated with it, he was sure to adopt.

Someone presented milk to him. When he drank it he found it queer. He asked the man, "From where did you get it?" He said that he had gone to a spring where people were watering their sheep of the sadaqah. They milked their sheep and offered the milk to him as to others there. He brought that milk to him. This was too much for Umar ﷺ who poked his fingers into his throat and vomitted the milk out.

A governor (or an officer) sent him sweetmeat as a gift. He asked the man who had brought it if everyone there had been fed the same meal, but he shook his head, saying, "No, This is only for close friends". Umar ﷺ flew into a rage and asked him, "Where is your camel? Take back this gift to your governor and convey to him my command that he should not partake of any meal before all other Muslims have been fed the same meal".

Miswar ibn Makhramah ﷺ said that they were in the company of Umar ibn Khattab ﷺ and learnt righteousness from him.

Once he fell ill and the doctors advised him to take pure honey. There was some of it in the state Treasury. So, he came to the mosque with the support of a staff and ascending the pulpit sought permission of the people, saying, "Otherwise it is unlawful to me". They gave their willing permission.

Once, his wife had distributed musk. He observed that her headcovering had some of its smell. He took it and washed it thoroughly so that the fragrance was washed away. (Thus she did not have more share of it).

His Zuhd :

He often slept hungry. The result was that he became weak, almost breaking his bones. He also gave up eating soft food and this too hurt his physique. Once (Sayyidah) Hafsah رضی الله عنها and Ayesha رضی الله عنها went to him and talked to him about this kind of

❶ Tirmidhi # 3686, Ahmad 4/154.

He recited :

" اَذْهَبْتُمْ طَيِّبَاتِكُمْ فِىْ حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا "

(الاحقاف : ٢٠)

"You dissipated your good things in your life of the world and you enjoyed their comfort". ***(46 : 20)***

Then he said, "I fear lest our pieties are rewarded forthwith". Hence, he did not drink that water.

All his life, he had fear of Allah in his heart. There was a heavy throbbing sound from his chest because of this fear.

(Sayyidah) Umm Salamah رضى الله عنها once exhorted Abdur Rehman ibn Awf ﷺ to spend in Allah's cause. She also told him that the Prophet ﷺ had said, "Some of my companions will never be able to see me after my death". These words injected deep fear in Abdur Rahman ibn Awf ﷺ. His throat was choked and with great difficulty he could take his steps and his mind was boggled. He went to Umar ﷺ and told him what he had heard. He too was frightened and lost his equilibrium. He got up and ran quickly to (Sayyidah) Umm Salamah رضى الله عنها and begged her to tell him if he was one of those people. She said, "No, you are not one of those. But, I will not tell anyone else besides you whether he is of them or not".❶

Fear of Allah :

One day he said that if a crier from the heaven proclaimed, "O people all of you will enter Paradise but not one man", then he would fear that he was the one.

One day, he was making the rounds of Madinah. He heard a man recite in his salah the surah at-Tur. When he came to the verse. *(7 - 8)*

" إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ "

"The chastisement of your Lord is sure to fall".

" مَالَهُ مِنْ دَافِعٍ "

"There is none to avert it".

❶ Ahmad 6/298.

He said, "By the Lord of the Ka'bah, true indeed!" He dismounted the donkey he was riding, stood reclining on the man's wall and then resumed his rounds. He fell ill for a month and no one could diagonose his illness.

Humility :

Once he picked up a blade of grass. He observed it carefully, fear of Allah in his heart. He said, "How I wish I was like this grass! Were I never born! Would that I was nothing!"

When he was struck by a dagger, Ibn Abbas ﷺ came to him and congratulated him, "O Amir ul-Muminin, Allah has caused you to conquer many cities, to eliminate hypocrisy, and to increase provision of the people".

Umar ﷺ was gasping for breath but managed to say. "O Ibn Abbas, do you praise me because of my Khilafah?" When he answered in the negative, he said, By Him who holds my life in His hands, I wish that I come out of this office just as I had come into it so that I neither get a reward nor have to face punishment".

Contentment :

He vanquished the world in a single garment that had innumerable patches on it. Once, the mosque was crowded with people waiting for the salah to begin and wondering why the Amir ul-Muminin was delayed. In a short while he came, sat down on the pulpit and apologised to them for the delay. He said, "I was held back by this garment which was washed and I had no other garment to wear".

He used his patched garment as a robe, his turban as a crown and ruled this world. He feared Allah and this fear kept him away from every worldly comfort. Some of the patches were of leather. He moved about in the markets and carried his whip on his shoulder whereby he kept the errant in check.

Hasan ibn Ali ﷺ said that once Umar ibn Khattab ﷺ delivered a sermon. He was the Khalifah but had twelve patches on his lower garment the wrapper.

Anas ﷺ said that he saw three patches on his shirt between his shoulders, overlapping each other.

Unmatched justice :

Umar ibn Khattab ؓ was presented many garments (and unstitched cloth) but he gave them away to other people. Everyone got one. Then he sat on the pulpit and said, "O people, listen and obey". Now, he was wearing a pair of garments. Salman Farsi ؓ interrupted him, "We will neither listen nor obey". He asked, "Why, O Abu Abdulalh". He said, "You distributed the garments to us, one apiece. But, you are wearing two". He said, "O Abu Abdullah, do not be hasty". Then he called out in a loud voice, "O Abdullah ibn Umar, tell us, by Allah is it not that the second garment that I wear belongs to you?" He said, "Yes, by Allah", Salman Farsi ؓ said, "We will now listen to you and obey you".

More about fear of Allah :

He was so fearful of the (repercussions of) worldly comforts that hearts were broken because of it, tears trickled down eyes and he was like a restless bird in a net. He turned away from any happiness that he found. Once, a booty form Qadsiyah was brought to him. He touched it and wept bitterly. When Abdur Rahman ibn Awf ؓ reminded him that the occasion was of joy and happiness, he said, "But whenever this people will get this (booty) they will grudge each other and become enemies".

Weeping :

Weeping was food for his heart and tears washed it. When tears stopped he felt a pain in his conscience. He wept because of fear of hell and love for paradise. His cheeks bore the stain of his tears. Once he recited surah Yusuf in the fajr salah and began to weep and then sob. Those in the very last row could hear him sob. He repeated the verse again and again :

"اِنَّمَآ اَشْكُوْا بَثِّیْ وَحُزْنِیْٓ اِلَی اللّٰهِ"۔ (سورہ یوسف: ۸۶)

"I complain of my grief and sorrow only to Allah". *(12 : 86)*

When he heard anyone else recite a verse, he wept till he fell down and became ill. He offered salah in the darkness of the night, long into the night. Towards the last portion of the night, he woke up others, saying, "salah, salah". Then he recited the Qur'an.

"وَأْمُرْ أَهْلَكَ بِالصَّلٰوةِ" - (سوره: ١٣٢)

"And enjoin salah on your household". *(20 : 132)*

Spending in Allah's way :

His property was for spending and ended up in the hands of the poor. He got a piece of land at Khaybar for which he sought the Prophet's ﷺ advice. He said, "If you like you may keep it, or give it away as sadaqah to the poor". So, he distributed it to the poor as a sadaqah.

Hated self-praise :

His faith cast away arrogance and vanity. Once he sat down on the pulpit and called people. Immediately, the mosque was full of people. Clearing his throat, he said in a grief-stricken voice, "O people! I had been a shepherd for the Banu Makhzum and was paid a handful of dates in wages". He came down and people began to whisper to each other till Abdur Rahman ibn Awf ﷺ drew near and broke the silence, "O Amir ul-Mu'minin, what do you mean to say by these words?" Tears rolling down his eyes, and his lips trembling, he said, "When I was to myself, I began to feel that I was the Amir ul-Mu'minin, no one was between me and Allah and so no one was better and superior than me. Hence, I decided to recognise my roots and true being".

One day, he addressed the people and said, "If anyone knows of any defect in me, let him disclose it". A man stood up and said, "You have two defects". Umar's ﷺ face brightened and he smiled, "What are they? Do tell me. Allah will have mercy on you". He said, "You have two shirts one of which you wear and keep the other aside, and you have two kinds of food in your meals which the common people do not afford". Umar ﷺ assured him that he would no more have two shirts and two kinds of food in a meal. He observed that for the rest of his life.

Service to Bayt ul-Maal :

On a very hot day, a deputation from Iraq arrived, led by Ahnaf ibn Qays. They looked out for the Amir ul-Mu'minin and found him tending the camels of sadaqah. He had taken down his amamah (turban) and wrapped it round his waist. When he saw Ahnaf, he called, "O Ahnaf put off your shirt and come to help me

tend these camels, for, these belong to the orphans, the poor and the widows.

The people who saw him were astonished and one of them said, "O Amir ul-Mu'minin why do you not instruct the slaves of sadaqah to do this for you?" He said to the people, "Who is more of a slave than I and Ahnaf? One who is responsible for any department of the Muslims is also answerable for his charge and is bound to do what a slave is expected to do".

Sense of responsibility :

Once he wass hurriedly going somewhere. Ali ؓ encountered him and asked where he was headed. He did not stop while he said that a camel of the sadaqah was lost and he was looking for it. Ali ؓ wrung his hands in amazement and said that he was making it difficult for his successors. He said, "Even if a sheep wanders away at the bank of Euphrates, Umar will be answerable on the day of resurrection".

While he was walking on a very hot day outside the limits of Madinah, a piece of cloth on his head, a slave overtook him riding a donkey. Umar ؓ requested him to take him along. The slave alighted and said, "O Amir ul-Mu'minin, do mount it". But, Umar ؓ said, "No. You sit first. I will sit behind.

Shall I sit on its soft back and you walk on the hard earth? That will not be". He could convince the slave after much persuasion, and they returned to Madinah, the slave riding and Umar ؓ behind him.

One night while making the rounds of Madinah, he found a bare-footed woman carrying a waterskin on her back. When he asked her why she did that in the night, she explained that she had very young children whom she could not leave alone during the day, so after putting them to sleep in the night, she fetched water for them because she had no servant to help her.

He took the waterskin from her and delivered it to her at her home. While departing, he said to her that she must meet Umar in the morning and ask him for a servant. She said, "It will be very difficult to get through to him". He said, "Insha Allah, you will meet him".

She went there in the morning and met him. She was surprised on seeing the same man she had met in the night. She felt shy ,and truned back home wards. Umar ؓ gave orders for a stipend and a servant for her and had them sent to her house.

Martyrdom :

While he was leading the salah of fajr, one morning in 23 A.H. a man Abu Lu'Lu' Majusi struck him with a dagger. He was martyred. He was sixty-three years old then. His Khilafah lasted ten years, five months and twenty-eight days.

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Uthman Ibn Affan رضى الله عنه

(Martyrdom 35 A.H. - 656 CE)

- ☆ **Even the angels observed modesty before him.**
- ☆ **He bought Paradise twice.**
- ☆ **He had no wife other than the two daughters of the Prophet صلى الله عليه وسلم**
- ☆ **The only one who emigrated with his family as Prophet عليه السلام Lut had done.**

He did not wait either for a word of praise in history (book) or for a word of gratitude from any tongue.

He was Uthman ibn Affan ﷺ the dhun nurayn.❶ Abu Abdullah Qurayshi, Umawi, Makki. He was the third guided Khalifah, one of the Ashrah Mubashsharah, one of the six with whom the Prophet ﷺ was happy till his death.

He was born in the sixth year after the invasion of the elephant. He grew young in great luxury and possessed a clear conscience, a good nature and a pure heart. He was free of the ugliness of jahiliyah. When he heard the Prophet's ﷺ call, he wasted no time in joining him and was among the first seven Muslims around the Prophet ﷺ . Faith increased the light of his heart.

There was no hesitation in him though he was subjected to torture by his uncle Hakam ibn Abul Aas. He put him in fetters but when he did not waver, he let him go.

He emigrated to Abyssinia with his family, giving up the life of luxury and comfort. He took a very risky step and was the first person after Prophet Lut عليه السلام to do it.

He was awarded the grand title of dhun nurayn because of his marriage to the Prophet's ﷺ two daughters, (Sayyidah) Ruqayyah and (Sayyidah) Umm Kulthum رضى الله عنها , one after the other.

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❶ Possessor of two lights'. He was so called because two daughters of the Prophet ﷺ were married to him.

He participated in the Battles of Uhud and the trenches. But, he could not participate in the (earlier) Battle of Badr because of the illness of his wife. (Sayyidah) Ruqayyah رضى الله عنها, the Prophet's ﷺ daughter. But, the Prophet ﷺ alloted him a share in the booty of Badr. Hence, he is recorded as a participant.

During the Battle of Dhat ur-Riqa and Ghatfan, he was appointed the Prophet's deputy at Madinah.

He was of medium height, had a handsome face, was soft spoken and had a mild character. He became Khalifah at the age of seventy.

Abdur Rahman ibn Hatib ؓ said that he did not find anyone more perfect and beautiful in speech than him among the sahabah عنهم. His words had great influence.

Abu Hurayrah ؓ said that Uthman ؓ bought Paradise twice. The first time when he bought the Bi'r Rumah and the second time when he equipped the Jaysh ul-Usrah (the hard pressed army).

Perfection of modesty :

Uthman ؓ had bound himself to be modest. He was a person before whom even the angels were modest.

Respect for him :

The Prophet ﷺ was lying in the room of (Sayyidah) Ayshah رضى الله عنها and his calf was uncovered. Shortly, Abu Bakr ؓ came but he did not stir and they conversed with one another. Umar ؓ came next and again the Prophet continued to converse with them in the same posture. But when Uthman ؓ sought permission to enter, he sat straight before asking him to come. When (Sayyidah) Ayshah رضى الله عنها later asked him why he did that, he asked, "O Ayshah, shall I not be modest towards one to whom the angels are modest".❶

According to a version, he said, "Uthman is very modest and if I had called him without straigtening myself, his shyness might have prevented him from telling me what had brought him to me. His modesty compels him to shut the dour when he is at home and to keep his clothes on when he bathes, and it also prevents him to stand straight (during the bath)".❷

❶ Muslim # 27-2402, Ahmad 1/71 ❷ Ahmad 1/73.

Lofty manners :

His character had the pull that attracted the people to him. And, large heartedness was his greatest good quality.

Generosity unlimited :

When the Muslims settled in Madinah, the severst problem they faced was shortage of water. There was a well by the name Rumah which had sweet water and it was owned by a Jew who sold its water to the Muslims. Some of whom did not have the means to buy it. The Prophet ﷺ was worried on this count and appealed to the Muslims to buy it. He said, "Who will buy a better reward in Paradise?" When Uthman ؓ heard these words, he rushed to the Jew and negotiated with him. He bought half rights to the well for twelve thousand dirhams, and dedicated it to the Muslims who had use of the well on alternate days. The Jew realised that they drew a lot of water and the well was of little use to him, so he sold the other half too Uthman ؓ for another eight thousand dirhams.[1]

More about his generosity :

Uthman ؓ was convinced that wealth and property were Allah's trust with him. He spent in His path whenever the Sustainer required him to spend.

Once, the Prophet ﷺ encouraged the people to equip the army in adversity. Uthman ؓ got up and said sincerely. "O Messenger of Allah, a hundred camels with equipment for the warriors, from me". He increased the number to three hundred camels with equipment. The Prophet ﷺ said, "Whatever Uthman does hence forth, no questions will be asked".

Hoever, Uthman ؓ did not stop at that. He gave nine hundred and fifty camels and fifty horses-a thousand riding beasts in all-with all equipment for the warriors. Then, as the Prophet ﷺ sent off the army, Uthman ؓ came in all humbleness and presented to the Prophet ﷺ a bag containing a thousand dinars. The Prophet ﷺ tossed the bag from one hand to another and said, "Whatever (Uthman does now will not harm him".[2]

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[1] Bukhari chapter book 42 (of wafering), Tirmidhi # 3703, Nasa'i # 3184, Ahmad 1/7 [2] Mustadrak Haakim 3/102, Tirmidhi # 3691, 3100, 3301.

Expansion of Masjid Nabawi :

The mosque became small for the worshipers who grew in number. It had to be expanded and money was need for that. The Prophet ﷺ appealed to the people to acquire adjoining land, and ensure for themselves better land in Paradise. Uthman ؓ quickly struck a bargain with the owners of adjoining lands and presented them to the Prophet ﷺ for the mosque.

Provision loaded on a hundred camels :

In the times of Abu Bakr ؓ, the heavens ceased to pour down rain. The people assembled and pleaded that the land had given no produce in reponse. They were very worried. Abu Bakr ؓ exhorted them to be patient. Soon, Uthman ؓ returned from Shaam with a hundred camels laden with wheat and grain. The traders rushed to him with their offers to buy the consignment. They assured him that they would make things easy for the poor distressed Muslims. He welcomed them to examine the commodities and make their offers. They began by offering to him twelve for every ten he had spent. He said, "I am getting more". They raised their offer to fourteen for every ten but when he gave the same answer they offered him fifteen. When he said that he was getting more, they quipped, "O Abu Amr, there is no other trader in Madinah besides us. Who is there that gives you more than us?" He answered with a strong faith, "Indeed Allah is giving me more ten dirhams for one dirham. Do you have a better proposition?"

The traders lowered their heads and said, "No, by Allah!"

Uthman ؓ disclosed to them, "Listen, I call upon Allah to witness that I have given all the provision as sadaqah for the poor Muslims".

Fear of Allah :

Uthman's ؓ faith was deep-rooted. It demanded, as a first step, that prompt action must be taken against the soul to attain spiritual purity and a comfortable conscience.

Once, when he was extremely angry, all he did was pull and twist his slaves ear. This caused him pain. But soon thereafter, he thought of it and fear of Allah ran through his veins. He called his slave and asked him to take his revenge by pulling his ear and

twisting it, but the slave refused to do so and withheld his hands. Uthman ﷺ insisted that he must because it is better to submit to retaliation in this world to save oneself from the ordeal of the hereafter.

His Zuhd :

Although he was very rich, he spent his life in poverty. He fed the other people food of the rich and himself ate vinegar with bread. He engaged in optional worship at night and fasted by day. Indeed, in just one rakah, he recited the entire Quran. This was his witr which was called Batira.

Simple life :

His life was spent in a brief fashion, very easily. The world could not dominate him or take much share of his life. His heart was full of gratitude and remembrance of Allah.

Abdul Malik ibn Shaddad رحمة الله عليه, said that even on Friday while on the minber, he would wear a thick waist wrapper of Aden hardly valued at four dirhams.

Hasan ibn Ali ﷺ narrated thathe saw Uthman ﷺ take a nap in the mosque and he observed that his sides had marks of pebbles pressing on them. He was then the amir ul-muminin. Also, he used to ride his mule and his slave sat behind him. This demonstrated his humility.

He would wake up in the night and recite the Quran with proper punctuation and articulation. Even in his old age, he made arrangement for ablution himself and did not awake his servants, unless one of them was already awake. He would say that they had a right to rest in the night.

He lived in this world like a stranger or a traveller to the hereafter. He would say that Allah has given us the world to search the hereafter through it, not to be involved in it.

Weeping from fear of Allah :

Constant weeping had made him mild-hearted and he was always sad. His face reflected this condition in him. Whenever he stood at a grave, he wept till his beard was wet with tears. Someone asked him, "Why do you not weep at the mention of

Paradise and hell, but weep at the thought of the grave?" Tears falling down his eyes, he replied that he had heard the Prophet ﷺ say, "The grave is the first step to the hereafter. If one gets through it successfully then the next stages are easy. But, if one does not find deliverance here then the following stages are very difficult".❶

Martyrdom :

The rebels of Saba besieged him. He was fasting and reciting the Qur'an when they martyred him. His body was cut to pieces under their fierce swords. This was in 35AH when he was eighty-two years old. His Khilafah lasted twelve days less than twelve years,

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❶ Tirmidhi # 2308, Ibn Majah #4267, Ahmad 1/63.

Ali ibn Abu Talib رضى الله عنه

- ☆ **The bold man recongnised by history as Islam's warrior.**
- ☆ **He grew up in faith.**
- ☆ **He was to the Prophet ﷺ as Prophet Harun عليه السلام was to Prophet Musa عليه السلام.**
- ☆ **The first student of the madrasah of Islam.**

His childhood sensed the fragrance of Islam and he breathed in the fresh atmosphere of wahy (or revelation). His character was like that of the Prophets عليهم السلام. He was Ali ibn Abu Talib رضى الله عنه, son of the Prophet's ﷺ uncle and also his son-in-law, the fourth rightly-guided khalifah and one of the ashrah mubashsharah.

He was born ten years, before the Porphet ﷺ was commissioned, in the ka'bah. His childhood was free of unnecessary pursuits and he never involved himself in idol-worship. He had no evil in him and he saw light of day as a faithful.

He grew into a young man under the Prophet's ﷺ care in his house in the atmosphere of wahy. He gave his ears to the revelation and his good character improved. The Prophet's ﷺ company gave him more light and his Islam was a great example.

He grasped the Qur'an Faith enriched his heart. He had his forefathers character and the clarity of wahy in him. He slept on the Prophet's ﷺ bed on he night of hijrah with great determination. The Porphet ﷺ chose him because he was his brother. He was prepared to face difficulties. His spear was never soft and every combat brought him out as a victor.

He participated in every battle. In most of them he carried the standard on his chest. No one could stand before his sword and he conquered many forts. He put away many difficulties from the Prophet's ﷺ path. He was a man who possessed a beautiful and pious character.

His Zuhd :

He was a khalifah and had many countries under his rule, but he wore only one patched garment all his life. He never had a second dress. He did not give up that garment till its threads saw his life end.

He was sitting, his lips engaged in tasbih, when one of his freed man, Abu Maryam came to him and made a silent plea. He asked, "What do you want, Abu Maryam ?" smiling as he spoke these words. He submitted, "O Amir ul-muminin, take off this cloak over you. It is worn off. Both its corners show their threads" Ali took a corner and covered his eyes with it and began to sob. Abu Maryam felt remorseful and regretted, "O Amir ul-Muminin, if I had known that my words would hurt you, I would not have spoken as I did".

Umar's gift :

Ali ibn Abu Talib said between his sobs, "Your words, O Abu Maryyam, have made me love this cloak more because my dear friend Umar had presented it to me". He continued to weep.

Fighting arrogance :

On a hot day when the desert sand was burning with heat, Ali was wearing a thick, rough patched garment. One of his companions who were with him requested him to wear a soft garment instead. He said, "This keeps off arrogance from coming near me, helps me observe submissive humility in salah and guides people to avoid extravagance and arrogance". Then he recited the verse :

" تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَايُرِيدُوْنَ عُلُوًّا فِى الْاَرْضِ وَلَا فَسَادًا ؕ

وَالْعٰقِبَةُ لِلْمُتَّقِيْنَ " ـ (سورة القصص : آيت ٨٣)

That abode of the hereafeter, we assign it for those who desire not exaltation in the earth, nor corruption. And the happy end is for the God fearing. (28 : 83)

The cloak of the Prophet's ﷺ city :

One day, he was shivering in a very cold weather. A man said, "O Amir ul-muminin, there is share for you and your family

in this wealth. Why are you doing this to yourself? Dont you see that your limbs are shivering in the cold". He answered, "By Allah, I will not take anything from your wealth. As for this old cloak, it is the one I had covered myself with when I came from Madinah (to kufah)".

Friend of poverty :

Gold and dinars had not enough pull to draw him to them. He spent his life as an ascetic and departed from the world as a poor man.

Once he went to the market of Madinah to sell his sword. he said, "By Him Who has pierced the seed, many a times I warded-off difficulty from the Prophet ﷺ with this sword. I have not money to buy a waist-wrapper, otherwise I would not have sold it".

Hasan ؓ disclosed to his son that when he was martyred, Ali ؓ left neither dinar nor dirham. All he had was a gift of seven hundred dirhams with which he had intended to buy a servant for his family.

His generosity :

He defeated the world by spending (in charity). To him, wealth was a means, not an objective. He regarded none as a servant or a master.

A man, weakened by poverty, disgraced by need, came to Ali ؓ to ask for something to eat. Ali ؓ sent his son Hasan ؓ home to fetch from his mother one of the six dirhams he had deposited with her. Back came the messege from Hasan's ؓ mother, "You had kept them aside for flour". Ali ؓ said, "A person's faith is not true unless he relies more on what lies with Allah than what he possesses. Go, ask your mother to give all the six dirhams". When he brought them, Ali ؓ gave all the six to the supplicant. Shortly, a man came to sell his camel. Ali ؓ bought it from him for a hundred and forty dinars payable later. Then he sold it for two hundred dinars, saying, "This is what Allah has promised us!"

"مَنْ جَآءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا صلے"

Whosever brings a good deed shall have ten fold the like of it.

(6 : 160)

Humility :

Ali ؓ bought a piece of land in which he had a well dug. It gave out cool, sweet water. The people conveyed the good news to him. He bowed down his head in submission as though he said something to himself. He said, "The heirs will be happy with it". Then he announced, "O people, I call Allah to witness that I give away as sadaqah the water and the land in Allah's cause to the poor and needy".

Regard for the poor :

While Ali ibn Abu Talib ؓ was sitting with some men, a weak-bodied man with a broken chin and depressed eyes came to him. Poverty and need were marked on him. His single garment was tattered and worn out. He trembled as he said shyly, "O Amir ul-muminin. I have a petition for you and I have already made a complaint to Allah before coming to you. If you satisfy me then I will praise Allah and thank you, otherwise I will praise Allah and accept your excuse". Ali ؓ said to him, "Write it down on the earth. I do not wish to see you disgraced with the plea". He wrote down on the muddy earth, "I am needy". Ali ؓ gave him a garment and a hundred dinars.

Quranic verses on his merit :

Ali ؓ always disbursed what he had to the poor. Neither darkness of the night nor heat of the day hindered him.

One day, Ibn Abbas ؓ, seated by the pulpit, was reciting the Quran to himself when a man came and asked him about whom was the verse 274 of al-Baqarah revealed :

" الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً "

(سورة البقره : آیت ٢٧٤)

Those who expend their riches by night and day, secretly and openly. ***(2 : 274)***

Ibn Abbas ؓ said that it was revealed about Ali ؓ who had four dirhams. He spent one dirham at night in Allah's path, another in the day, the third secretly and the fourth in public.

Dried crumbs of bread :

Ali ﷺ used to fight hunger with crumbs. Once the governor of Akra visited him. There was no gatekeeper to stop him. So he sought permission and went in. Ali ﷺ was sitting, legs drawn up feet resting on the ground. There was a bowl and a glass of water before him. Then he brought a small packet. The visitor thought that Ali ﷺ would present him something valuable. But, he emptied dry crumbs of bread from it into the bowl and added some water to it and invited the visitor to join him in the meal. He exclaimed, "O Amir ul-muminin, is this what you eat living in Iraq where food is in plenty and very good?" He said, "By Allah, I get this bread from Madinah, for, I do not like to fill my belly with anything but the pure".

Ali's ﷺ heart was tuned to taqwa. He had eliminated greed and avarice from him.

Slave's goodwill :

One day, his slave, Qanbar رحمة الله عليه, came to him in a hurry and said as a gesture of goodwill, "O Amir ul-muminin, you are one who save nothing though your family has a right in it. But, I have concealed something for you". Ali ﷺ flew into a rage and asked him, "What is it?" He said, "Come with me," and took him to a small room where lay a large stitched bag by the wall. Ali ﷺ opened it and it was full of golden and silver utensils. He said, "May your mother lose you, do you wish to set my house to fire?" Then he distributed it to all the people and murmurred, "O world, try to deceive someone else".

Martyrdom :

Abdur Rahman ibn Muljam, a wretched khariji, killed Ali ibn Abu Talib ﷺ when he pounced on him suddenly on 17th Ramadan 40 AH. He was sixty-three years old at the time of his martyrdom. His khilafah lasted four years, nine months and eight days.

☆☆☆

Umar ibn Abdul Aziz رحمة الله عليه

(d 101 A.H. 720 CE)

- ☆ **His zuhd was incomparable.**
- ☆ **His throne was made of jute mat.**
- ☆ **He did not make a name in history as a king, but as an abstinent and just Khalifah.**

He put away the darkness of tyranny with the light of justice. He never even dreamt that history will recall his life.

He was the fifth Khalifah-rightly-guided-Umar ibn Abdul Aziz رحمة الله عليه. He was the best man of his times and unique in the ummah for merit and taqwa.

He was born in Madinah. He was bright with the Prophet's ﷺ light and pages of history. He had the sahabah's رضى الله عنهم knowledge and Tabi'in's رحمة الله عليه Ijtihad.

He was Walid's رحمة الله عليه, Governor over Madinah. Then Sulayman ibn Abdul Malik رحمة الله عليه, appointed him his minister and deputy in Syria. Pledge of allegiance was offered in the mosque of Damascus. He was lean and had a soft, fair complexion. His eyes were set-in and he was a handsome man, possessing a good character. His justice and abstinence were exemplary. In his times, wolves mingled with grazing sheep without harming them. His subject were happy and prosperous.

His mother was Umm Aasimah رضى الله عنها bint Aasim ibn Umar ibn Khattab ﷺ. His Khilafah lasted two and a half years.

His greatness was like the ascetics moving in the wilderness. The world comes to them adorned but they forsake it.

By zantine Emperor's praise :

The emperor was sad one day. He held his head in both hands and sat down on the floor. When someone enquired what was wrong, he said, "Alas, the pious man has departed from the world". And then, on being asked, he said, "Umar ibn Abdul Aziz", He spoke of him and also said, "I think that if anyone could

revive the dead after (Sayyidinah) Eesa ﷺ, Umar ibn Abdul Aziz could ....I am not impressed by the monk who locks himself in his modanstery and forsakes the world. But, I am impressed by one who has the world under his feet yet he forsakes it and engages in worship".

Maalik ibn Dinar's رحمة الله عليه *compliment :*

Maalik ibn Dinar رحمة الله عليه narrated an amazing account of the exceptional khalifah Umar ibn Abdul Aziz رحمة الله عليه, and thus paid him a great tribute. One day, Maalik ibn Dinar said to his disciples that people described him as an ascetic. "But", he went on to say, only Umar ibn Abdul Aziz رحمة الله عليه, is an ascetic to whom the world presented itself but he ignored it. He took down from his shoulders the cloak of arrogance and trampled the pride of the soul.

I am an ordinary Muslim :

When he had buried the khalifah Sulayman ibn Abdul Malik رحمة الله عليه, and he came out of the grave, there was rumbling of the earth. It seemed as though a calamity was coming, and someone suggested the noise was of the carriages of khalifah for the new amir ul-muminin. This suggestion brought images to his mind but he checked his soul and said, "I have nothing to do with these carriages. My mule is enough for me". Thus, his mule was brought to him and he rode it with the humility of a sufi. When an armed guard accompanied him, he waved him off saying, "I am an ordinary Muslim". He travelled all the way on his mule.

Humility and Zuhd :

He never knew what satiation was. He used to say that he is needy who is most concerned with filling his belly. Someone offered to get him a tonic that would stimulate his appetite. He smiled and asked, "Will not that which is discharged hurt me if I put it in my mouth?"

He had made it his objective to please hearts and strengthen bodies. He did not make it his aim to build large houses. He would say that the Prophet's ﷺ sunnah is better than the world and what it cotains. He never built a house or put a brick over another brick. When a governor requested for funds to repair his

crumbling city, he wrote to him, "Strengthen it with taqwa and eliminate oppression from its paths".

Healer of hearts :

He was the healer of hearts. He longed for the hereafter and, therefore, performed deeds for it.

Once he received a complaint against a governor. He wrote to him, "Remember the sleepless living in the hell. Do not do what will cause you to be ignored by Allah otherwise the last moment will be hopeless". The result was that the governor travelled all the way to him and when he asked, "Why are you here?" he said that he would not return to his office till Allah recalls him.

Exhortation to adopt Zuhd :

Umar ibn Abdul Aziz رحمة الله عليه, learnt that his son had bought a precious stone worth a thousand dirhams. He instructed him to sell it immediately on receiving his letter and feed a thousand people and to buy for himself a ring worth two dirhams and have an iron piece inserted into it on which may be inscribed :

" رحم الله امرأ عرف قدر نفسه "

May Allah have mercy on one who recognises the worth of his soul.

Unique taqwa :

His taqwa was of a unique kind. He had brought it to a high standard that intelligence could not grasp. It was similar to the taqwa of the Prophets عليهم السلام .

When musk from the booty was brought to him one day, he pressed his nostrils together. He said, "One derives benefit from musk by smelling it and I do not like that I should smell it at the exclusion of other Muslims".

He never used the camels of the state though he was the head of the state Treasury. Once, he wrote to a governor asking him to buy some honey for him but not to pay for it or its transport from the public money in any way whatsoever. The governor bought it but despatched it alongwith the mail on the horses meant for it. When he learnt of it, he sold the honey and deposited the proceeds in the state Treasury.

Apex of humility :

Umar ibn Abdul Aziz رحمة الله عليه, had adorned his heart with the limit of humility. He taught the people the ingredients of greatness. He wrote the first line of the chapter of humility with his deeds.

One night he was writing down something in the presence of a guest. Suddenly, the wick of the lantern flickered. The guest offered to go and replenish its oil, but he said that it was disgraceful to let a guest do such a thing. The guest said, "Then wake up a slave". He said, "The man is sleepy". So saying, he himself replenished the oil and rekindled the lamp. The guest said, "Do you do these things yourself, O Amir ul-muminin?" He said, "When I went (to do it), I was Umar and now when I am back, I am still Umar".

Predecessors emulated in clothing :

When Maslamah ibn Abdul Malik رحمة الله عليه, came to khalifah Umar ibn Abdul Aziz رحمة الله عليه, he found him squatted in a corner of his house with the waist-wrapper over him. He thought that he was unwell, so asked him, "What is wrong?" He said, "Nothing, Only that I am waiting for this waist-wrapper to dry". He suggested that he should have a second waist-wrapper. But, Umar ibn Abdul Aziz رحمة الله عليه, wept till his beard was soaked with his tears and he recited again and again the verse of al-Qasas :

" تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِى الْاَرْضِ وَلَا فَسَادًا ؕ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ " ۔ (سورة القصص : آيت ٨٣)

That abode of the hereafeter, we assign it for those who desire not exaltation in the earth, nor corruption. And the happy end is for the God fearing. (28 : 83)

Illness :

He fell ill one day and rested his weak body on the bed. His cousin and brother-in-law, Maslamah ibn Abdul Malik رحمة الله عليه paid him a sick visit and found him wearing a dirty shirt. He said to his sister, (Sayyidah) Fatimah رحمها الله, "O Fatimah, do wash his shirt". She said, "I will wash it, Insha Allah". But, when he came the next time, he found him wearing the same dirty shirt.

He scolded his sister for that saying that visitors do come to him. She confided to him that the amir ul-miminin did not have a second shirt that he may wear while she washed the first.

Last moments :

When death was near, Umar ibn Abdul Aziz رحمة الله عليه, wept. Someone consoled him. "Why do you weep?" You should be happy that Allah revived the sunnah through you and you were just". This caused him to weep more and he asked, "Will I not be made to stand and made to answer concerning my subjects?" Then he said that he must be made to sit and he confessed in a pleading voice, "I am one whom you gave a command but I failed. And, you disallowed me and I disobeyed". (He said this thrice). "But, there is no one worthy of worship besides Allah". Then he gestured those around to go outside, "because I see those who are neither jinns nor human beings". Only his servent remained with him. He then recited the verse (83) of surah al-Qasas :

" تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۚ

وَالْعَاقِبَةُ لِلْمُتَّقِينَ "۔ (سورة القصص: آيت ٨٣)

"Already Translated in the foregoing lines"

Death :

The servant came out and beckoned to the people. They went in and found him lying oriented towards the qiblah and his soul had departed. It had flown to the higher heavens. This was 101 AH.

☆☆☆

Uthman ibn Mazun رضی اللہ عنہ
(d 2AH, 624CE)

- ☆ **The Prophet ﷺ wept on his death and kissed him.**
- ☆ **He wore patched garments.**
- ☆ **His soul reached Paradise before his body.**

He was a grieved man who opted for poverty. He got nothing from the world, nor lost anything to it. His life from the beginining of Islam till his death was synonymous with taqwa and zuhd, and his heart was always full of awareness.

He was Uthman ibn Mazun ؓ . He embraced Islam before the Prophet ﷺ went to Dar Arqam. He made two hijrahs. During the jahiliyah, he was among the Arab intellingentia. He was the first (Muslim) to die in Madinah and first to be buried in Jannatil-Baqi.

He used to fast during the day and offer the salah at night. He wished to abandon the world and become a celibate but the Prophet ﷺ prevented him from doing that. So, he made his life a wallless place of worship. He wore thick, rough garments and ate dried crumbs.

Once his wife visited the noble wives of the Prophet ﷺ who were surprised to see her without any kind of adornment They asked her, "Your husband is the richest man of the Quraysh............?" She said, "He spends the nights in prayer and the days fasting".

When the Prophet ﷺ saw him once in a tattered garment, he felt pity for him. The sahabah رضی اللہ عنہم also wept. The Prophet ﷺ said, "How will you be when one of you wears a dress in the morning and another in the evening. A (second) bowl will be placed before him as the first is removed.[1]

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[1] Hilyatul Awliya, P.105.

Death :

When the Prophet ﷺ was told of his death, he went to his place in haste. He found him lying on his bed. He went near him and kissed him and his tears dropped on Uthman's cheeks. He kept saying, "O Uthman, may Allah have mercy on you. Neither did you take anything from the world nor did it hurt you in any way.❶

☆☆☆

❶ Tirmidhi # 989, Hilyatul Awliya,1/105, Abu Dawud # 3163, Ibn Majah # 1456, Ahmad 6/43

Mus'ab ibn Umayr رضى الله عنه
(d 3AH, 625CE)

☆ **He could not have thought that he would get a place in history.**

☆ **A pious young man whose name is unforgetable.**

☆ **Whose heart called Allah and had His Messenger's ﷺ love.**

☆ **One of brave faithful men.**

He won over the hearts of the ansars with his words and his voice was a torch clearing away the darkness of idolatry and polytheism. He was Mus'ab al-khair (the good), one of the cavaliers of faith.

He was a reliable young man of the Quraysh, very respected and honourable and pious, He had been a well-dressed man who ate rich food and was intelligent. What he wore and ate in the morning was replaced in the evening by a fresh dress and menu............. But, the call of faith resounded in his ears and made a home in his heart. Thus, he proclaimed his Islam and was admitted to Dar Arqam which he visited secretly. When his family got wind of that, they locked him indoors, but he escaped and fled to Abyssinia with the emigrants to that country. Later, he returned to Makkah and then emigrated to Madinah.

He was of average height and soft skin. He was the first envoy of Islam and the first man to observe Friday salah in Madinah.

He gave up the life of luxury to adopt poverty. He wore rough garments and his abstinence won him a place in the hearts of the ansars.

While the Prophet ﷺ was teaching his sahabah once, Mus'ab ibn Umayr ؓ came to them. This man was wearing worn out garments that did not conceal his body well. The Prophet ﷺ was overtaken with emotion on seeing him and wept bitterly. He felt

much pity for him. He said to his companions رضی الله عنهم, "Look at him whose heart Allah has filled with light. I had seen him with his parents who had pampered him and given him the best provision and the best clothes worth as much as two hundred dirhams. But love of Allah and His Messenger ﷺ has brought him to this state".

Tribute to him :

When his meal was brought to him, Abdur Rahman ibn Awf ؓ wept. He recalled that Mus'ab ibn Umayr ؓ was martyred in the Battle of Uhud but they could not obtain enough cloth to shroud him completely. They used the sheet of cloth he had round him to shroud him but that left bars either his head or his feet. So, the Prophet ﷺ instructed that they should cover his head and spread idhkhar on his feet.

Martyrdom :

Mus'ab ؓ was a brave man. He carried the banner of Islam in one hand and a sword in the other. When one hand was severed, he took the banner in the other hand but when the other was also severed he took the banner between his thighs and pressed it on his chest. Then the wretched Ibn Qumayd pierced him with his spear.

☆☆☆

Abu Ubaydah ibn Jarrah رضی اللہ عنہ

(d 18 AH, 639 CE)

☆ **The angels taught him manners.**

☆ **Two of his front teath preceded him to Paradise.**

☆ **Whoever saw him gave sadaqah on his behalf.**

He spent on the poor people and made them happy and he killed the enemy and terrified them.

He was the amin ul-Ummah (trustee of the Ummah), Aamir ibn Abdullah ibn Jarrah Qurayshi ﷺ. He was conqueror of Shaam, one of the Ashrah Mubasharah, one of the first few to embrace Islam, participant of all battles and he emigrated to Abyssinia twice.

He was one of those who pledged allegiance till death in the Battle of Uhud. He was steadfast with the Prophet ﷺ and pulled the rings of the helmet from the Prophet ﷺ face with his teeth which cause his front teeth to break. Thus, his teeth broke in the best manner. Abu Bakr ﷺ appointed him as suppervisor over the State Treasury and Umar ﷺ made him commander over army engaged in jihad in Shaam.

He had two sons both of whom died and thus there was no one after him as an heir.

Amin ul-Ummah :

The Prophet ﷺ said that every people have an amin and the amin of my Ummah is Abu Ubaydah ﷺ.[1]

Umar's ﷺ desire :

Once Umar ﷺ said to those who were sitting with him, "Let each one of you make a wish". When they had expressed their wishes, Umar ﷺ said, "But my wish is for a house full of people like Abu Ubaydah".

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[1] Muslim # 9-2385, Ahmad 6/63.

Humility :

Abu Ubaydah ؓ always wished to emulate one who was superior in taqwa whether he was fair or black, free or slave.

When Umar ibn Khattab ؓ went to Shaam, different people, including their dignitaries met him. He asked, "Where is my brother?" Someone asked, "Who?" He said, "Abu Ubaydah". Meanwhile, he came there. Umar ؓ embraced him and he invited him to his house.

There, Umar ؓ found only a sword, a bow and a travel kit. Umar ؓ asked him where were his belongings. "Do you have anything to eat?" Abu Ubaydah ؓ brought a small bag and took out some dried crumbs. This brought tears to Umar's eyes and he asked. "Why did you not do as your friends have done?" Abu Ubaydah ؓ said, "O Amir ul-Muminin, that will invite people's comments". Umar ؓ said amidst tears, "O Abu Ubaydah, the world has changed all of us, but not you".

Generosity :

He was a very generous person. He was a great example of zuhd and taqwa. Once, Umar ؓ sent a slave to him with four hundred dinars in a bag and instructed him to observe what he did. Taking the bag, Abu Ubaydah ؓ prayed, "May Allah reward Umar and have mercy on him". Then he summoned his female slave and instructed her to give different sums of money to different people till the money was exhausted.

Umar's slave informed Umar ؓ of what he had observed. He said with a convinced heart, "Praise be to Allah Who created such people in Islam".

Resignation to Allah's decree :

Plague spread all over Shaam. No house was spared without having lost a member. Umar ؓ advised him to hurry to Madinah. When he read the letter he said to himself, "The Amir ul-Mu'minin wishes to protect one who will not survive". He wrote in answer, "I have undrestood what you intend but give me a free hand in this matter because I am a soldier of the Muslim army. So, I cannot stay away from them".

Umar ؓ wept very much on reading this letter. Someone asked him if Abu Ubaydah ؓ had died. He said, "No."

Death :

However, Abu Ubaydah ؓ died after a few days of that. The plague was also over. It was known as ta'un am was. This was 18 AH, the eighty-fifth year of his life.

☆☆☆

Mu'adh ibn Jabal رضی اللہ عنہ

(d 18 AH, 639 CE)

- ☆ **Looking at the Prophet ﷺ was the healing of his eyes.**
- ☆ **Islam caused him lose himself in the garden of faith.**
- ☆ **Love of the Prophet ﷺ was deep-rooted in him.**

He was an ummah by himself. The Prophet ﷺ exhorted him to believe and pactice abstinence. He was Mu'adh ibn Jabal ؓ, the crown of the ascetics and the treasure of the ulama, the most learned about the lawful and unlawful, and one of the six who had put to gether the Qur'an in the Prophet's ﷺ times.

He was very handsome and had a bright face, beautiful teeth and eyes. He was compassionate, sweet spoken and his silence and speech won hearts.

He embraced Islam as a very young man with seventy ansars during the Bay't Aqbah. The Prophet ﷺ created a mu'akhat (ties of fraternity) between him and Ja'far ibn Talib. he participated in the battles of Badr, Uhud and Khandaq (Trenches).

Soundness of vision :

For him, looking at the Prophet ﷺ was a healing and a tonic for his eyes. He kept himself with the Prophet ﷺ as a shadow and he did the odd tasks for him and sat down behind him on the beast. After the battle of Tabuk, he was sent as qadi and governor (or adviser) of the people of Yaman, which post he held till the Prophet's ﷺ death. He returned to Madinah in Abu Bakr's times and was sent with Abu Ubaydah ؓ to Shaam. When Abu Ubaydah ؓ died, he was made his successor and Umar ؓ retained him as the commander of the army.

Meritorious young Ansar :

He was the most excellent of the ansar young men in compassion, generosity, kindness and piety. He got whatever he

prayed for to Allah. He resembled Umar ؓ in his intelligence and generosity.

The Prophet ﷺ said, "The best sholar of the halal and haram in my Ummah is Mu'adh ibn Jabal".❶

The Prophet ﷺ struck him at the chest and said, "Praise belongs to Allah who enabled the envoys of His Messenger❷

The Prophet ﷺ also said to him, "O Mu'adh, I love you"❸

And he also said, "On the day of resurrection, Mu'adh will come, among the people on his feet".

Umar ؓ said of him, "Women no longer give birth to one like Mu'adh". And, "If Mu'adh were not there then Umar would have died".

Abdullah ibn Mas'ud ؓ said about him, "Mu'adh was a great monotheist and single-minded, determined about Allah and an ummah by himself".

Mu'adh ؓ advised his slave once, "When you offer the salah then do it as though it is your last salah and you will never again have a chance to offer it. And, know that death is to die between piety of two kinds-one that is sent forward and the other that is perpetuated".

Mu'adh ؓ had an appealing personality from the hair of his head to his soles. People surrounded him. When he spoke they listened to him attentively. His eyes were watery out of modesty.

His taqwa :

His heart had become soft because of taqwa. He found more pleasure in it than anyone may find in worldly attachments. He was so deeply God-fearing that the fear of God persisted in him in everything he did.

Two wives and taqwa :

He had two wives. When he was in the home of one, he refrained from drinking water or performing ablution in the other's home. Both his wives died on the same day in the plague

❶ Tirmidhi # 3790, Ibn Majah # 154, Ahmad 3/281.
❷ Tirmidhi # 1327, Abu Dawud # 3592, Ahmad 3/230.
❸ Abu Dawud # 1522.

which was known as ta'un amwas. Other people were occupied (with their problems in the pestilence). So, he dug their graves himself and then cast lots to determine which one should be buried first.

No building :

When Mu'adh ﷺ came to Shaam, people offered to build a house for him. He declined saying. "I am afraid lest I am asked on the day of resurrection to carry it on my back.

Character :

He eliminated worldly temptations and moulded himself to spending in Allah's cause. Umar ﷺ sent his slave to him one day with four hundred dinars and instruction the slave to observe what he did. He took the money and prayed for Umar ﷺ and then had all of it disbursed to different people. Suddenly, his wife who had learnt of it came and pleased, "I too am needy. Do give me something". He only had two dirhams remaining with him which he gave to her. Umar's ﷺ slave reported his findings to Umar ﷺ who praise Allah that He had given such people to Islam, and said that they were borther of one another referring to Abu Ubaydah who had done the same thing.[1]

Umar ﷺ as the Amir ul-Mu'minin once found Mu'adh ﷺ weeping at the Prophet's ﷺ grave. When he asked him, he said that he was not weeping over the Prophet ﷺ , "but I had heard him say at this very place that even a little bit of ostentation was polytheism and that those of His slaves who observe taqwa are dearer to Allah who, when they are not there, are searched, but when they are there, they are not recognised. They are lamps of learning and leaders of guidance".

Last moments :

Mu'adh was sitting on his bed. He had been stricken by plague. He was surrounded by visitors who enquired after his health. One man was in sobs and asked him why he was crying. The man said, "I do not weep at missing the world that I get through you. But I weep for the knowledge that I had been receiving from you".

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[1] Al-Mustatarf describes how Umar ﷺ sent this amount to different grovernors.

A man seeking knowledge asked him to teach him something. Mu'adh ؓ turned to him and advised him to fast but also to go without fasting, and to offer salah also rest himself, and to earn but not to commit sin, and to die as a Muslim, and to preserve himself from the curse of the oppressed.

Mu'adh was bed-ridden. He would say in the morning, "I seek refuge in Allah from the night which is followed by morning of fire. O Allah, You know that I did not love the world to channelise rivers and plant trees. Rather, I was eager to quench the thirst of the thirsty, to be fatigued in your path and to join the ulama's circles to remember and mention you".

Death :

Then he got the pangs of death. He alternated between consciousness and an unconscious state. He said, "O my Lord! Grief is your grief. By your might, I love You". In this way, his soul departed in Shaam, at the borders of Jordan in 18 AH. He was buried at Ghawr.[1] He had no children. May Allah have mercy on him, a wide mercy.

☆☆☆

[1] Also pronounced Ghur. Lexically, it means a depresson or a hollow land.

. Sa'eed ibn Aamir Jumahi رضى الله عنه

Unique example of pillar of faith.

☆ **Distinguished for his asceticism.**

☆ **A governor calssified among the poor.**

☆ **His excellence was camoflaged behind proverty.**

☆ **Combined the Prophet's ﷺ abstinence, Abu Bakr's ؓ righteous and and Umar's justice.**

The governor who had given up the world. He embraced Islam before the Battle of Khaybar. Emigrated soon thereafter and participated in the Battle of Khaybar and other battles. He was Sa'ed ibn ibn Aamir Jumahi ؓ who was among the distinguished and meritorious sahabah رضى الله عنهم . He is well-known of his excellence, abstinence and goodness. He was experienced and intelligent and he knew how to move ahead in merit.

When he drew his salary, he would first of all purchase provision for his household members. Whatever remained, he gave away in sadaqah, and would tell his wife that he had lent it to his Lord.

True admonition :

He met Umar ؓ during the initial days of his Khilafah and advised him in a loud vice, "O Umar, fear Allah concerning the people, but do not fear the people concerning Allah. And let not your words contradict your deeds. The best word is what is confirmed by the deed. O Umar, be you attentive to those people over whom Allah has made you a guardian and ruler. Prefer for them what you perfer for yourself and for your family dislike for them what you dislike for yourself and your family. Let strictness join the truth". Umar ؓ was moved on hearing him and his eyes shed tears. He asked, "O Sa'eed, who has ability to do all this?' He said, A man like you has the ability to do that, whom Allah has made worthy of government over the ummah of Muhammad, there being none between him and Allah".

Umar ﷺ was overcome with love for Sa'eed ﷺ and he was overwhelmed by his words which cast off the world. He was convinced what such people are eligible to rule and appointed him as governor of Hims, in Shaam. It was a city of the rich and the merchants where the intelligent lost their comprehension. Only one like him could rule there because of his abstinence.

Offer declined :

However Sa'eed lost the colour of his face on hearing this and trembled with fear. He said, "O Amir ul-Mu'minin, do not put me in a trial". Umar ﷺ said, "I am sending you as an Amir of a people and you are not better than them Neither am I sending you to them to sever their necks and disgrace them. Rather, I send you so that with them you wage jihad against their enemy and distribute their booties to these people".

This brought peace to Abu Sa'eed ﷺ and he submitted to the true demand. He took his staff, placed it on his shoulder and headed for the lands of Shaam.

As a governor :

Days passed quickly. Umar ﷺ visited Shaam and toured its villages and hamlets till he came Hims. There he asked the officers to write down for him the names of the poor people there. In the list, Umar ﷺ found the name of Sa'eed of ibn Aamir ﷺ alongwith the others. Umar ﷺ asked, "Which Sa'eed ibn Amir is this?" They said, "Our Amir". Umar ﷺ asked "Where does he spend his salary and provision? How can he be poor?" They said, "O Amir ul-Mu'minin, he cannot keep away anything from the poor". This made Umar ﷺ weep till his beard was soaked with tears.

Umar ﷺ sent to him a thousand dinars with instructions to use that on himself. On seeing the money he recited [انا لله - to Allah we belong] and became sad. His wife asked him what had happened. "Has the Amir ul-Mu'minin died?" He said, "Something more grievous has happened?" She asked of a sign of the Last Hour had manifested itself. He said, "It is more serious". She was restless and demanded, "Then what is it?" He said, "I have received dinars. We face a trial. These are the dinars". She said, "Do what you like with them". He tied the purse and went

out with it and found an army advancing for jihad. He distributed them to the men. When he returned, his wife said, "May Allah show mercy to you. If you had saved some, we could have made two ends meet". He said that he heard the Prophet ﷺ say, "If a woman of Paradise were to descend on earth, all the earth would be full of the fragrance of musk. So, by Allah, if I could, I would have preferred you to them". She kept quiet on hearing this.

Complaint of people of Hims :

The people of Hims complained to Umar ﷺ of the governors. He asked them. "What is your complaint against your Amir". They said that they had four complaints against him.

1. He does not emerge from his home before the day is advanced.
2. He does not respond to anyone at night.
3. He refrains from meeting anyone on a day every month.
4. Some days he is so sad that he is not conscious (of his surroundings).

Umar ﷺ was very worried, His forehead had beads of perspiration. He prayed to Allah imploringly, "O Allah, do not let my estimation of Sa'eed go wrong". He brought those people and Sa'eed sit face to face. He asked the people to make their complaints. Sa'eed said that he had no servant and he had to knead the flour and prepare the bread after which he performed ablution and came out. In answer to the second complaint, he said that he had set aslde the day for the people and the night for his Lord. As for the third complaint, he said that he had no servant and he had only one garment which he washed once a month and when it was clean and dry, he emerged from the house late in the evening for the people. As for the fourth complaint, Sa'eed said that he was in Makkah on the day Khubayb ibn Adi Ansari ﷺ was slain.

The Quraysh first cut his flesh and suspended him on a scaffolding. They asked him, "Do you not like that Muḥammad should be in your place today?" He said, "No. I do not even like that I should be at home and a thorn should prick him". He then called, "O Muhammad!" When he remembered that day and his

own failure to help him, he thought that Allah will not forgive him ever. So, he became grieved.

Umar ؓ heard this explanation and exclaimed, "O Allah, praise belongs to you. You did not make my choice wrong".

Umar ؓ again sent him a thousand dinars for his personal expenses. Again, he disbursed them to different people like widows, orphans, and needy men. This time he saved some dinars for his wife that she might spend on houshold needs. After that, he resumed his offical duty.

Death :

Sa'eed ibn Amir ؓ died in a poor state in 20 AH as governor of Hims for Umar ؓ. His record of deeds was clean. He carried nothing on his back when he departed.

☆☆☆

Umayr ibn Sa'd رضی اللہ عنہ

(d 20 AH, 641 CE)

- ☆ **Zuhd was in his veins.**
- ☆ **History could have by-passed him.**
- ☆ **But it recognised him.**
- ☆ **The angels shook hand with him.**
- ☆ **He bought security of the hereafter for worldly fear.**

Umayr ibn Sa'd is a man whom histry will never forget. He was an ascetic governor who had given up the world. He was a character in the conquests of Shaam. Umar ﷺ had appointed him governor of Hims. Then he recalled him and when he re-appointed him governor, he declined.

He world was full of faith and conviction. He had nothing to do with the world and the world could not interrupt his taqwa. Ibn Umar ﷺ said that there was no one better than him in Shaam.

Amazing examples of zuhd :

Umar ﷺ appointed him governor of Hims. There was no report from him for a year. So, Umar ﷺ instructed his clerk to write to him. He wrote to him that he should return immediately and also bring the Kharaj.

He read the letter and took his bag in which he placed his provision for the round and water. He picked his walking-stick and began the long walk. He reached Madinah. His colour had changed, he was dusty and worn out. His hair had overgrown. He met Umar ﷺ and greeted him. Umar ﷺ responded to him and asked him, "What have you done to yourself?" He said, "If you mean my condition, do I not look sound?" Umar ﷺ asked, "What have you brought?" He pointed out to his bag and enumerated its contents. Umar ﷺ asked, "Have you walked all the way?" He confirmed that he had. "Could no one arrange a riding beast for you?" He answered, "Neither did they arrange nor did I ask". Umar ﷺ said, "Very bad people, they are whom

you have left behind". Umayr ﷺ said, "O Umar, Allah has disallowed you to backbite anyone. And, I did indeed observe them offer the salah of fajr". Umar ﷺ asked him, "Where is that which I had sent you to fetch?" What did you do there?" He said, "If I had not the fear of grieving you then I would not have answered your question. I got together their pious people and entrusted to them the task of collecting the kharaj. When they did that, I spent that money wherever it was meant to be spent. If there had been a saving, I would have brought that to you". Umar ﷺ said, "Then you have brought nothing for us". He answered, "No". Then Umar ﷺ renewed his tenure of governorship, but he declined, saying, "I will not work for you or for anyone else because I could not come out stainless though I cannot say that these days were unfortunate". He took Umar's ﷺ leave and he permitted him to go.

Umar sent someone to him :

Then Umar ﷺ sent a man named Harith to Umayr ibn Sa'd ﷺ with a hundred dinars, with instructions to stay with him as a guest. If he found signs of prosperity then he should return. But if he found him needy then he should give him the hundred dinars.

Harith ﷺ went to him. He was sitting under a wall dusting his shirt. He offered him the salutation of Islam. Umayr ﷺ replied and welcomed him, "Come down (of your beast). May Allah show mercy to you. From where do you come?" Harith said, "Madinah". He asked, "How do you leave the amir ul-muminin?" He said, "In a good condition". He asked, "Does he not enforce the hudud?" He said, "Of course, he does. Indeed, even his son was awarded punishment from which he died".

Umayr ﷺ prayed, "O Allah, raise Umar in honour, for I know only that he loves you dearly".

Umayr's ﷺ regret :

Harith ﷺ stayed with him for three days. He had only some barley, so he fed Harith barley bread and himself went hungry. It was very difficult and he was compelled to say to Harith, "You have put us in a hardship. If you agree, do go to someone else". Harith gave him the hundred dinars saying that the amir ul-muminin had sent them for him".

Umayr ؓ was troubled deeply and shrieked, "Put the dinars away from me. I do not need them". His wife suggested that he should spend them for some cause, if he did not need them himself. He said, "I have nothing in which I may keep them". She tore a corner of her scarf and he kept them in that piece, went out and gave them to the children of the martyrs, and the poor. He came back and said to Harith, "Convey my salaam to the amir ul-muminin.

Umayr ؓ summond :

Harith ؓ reported his findings to Umar ؓ who asked him how Umayr ؓ spent the dinars. He said that he did not know. So Umar ؓ sent a letter to Umayr ؓ summoning him to Madinah, to begin the journey even before putting down the letter. He came and Umar ؓ asked him how he spent the dinars. He said, "I did whatever I did. Why do you ask?" Umar ؓ adjured him to inform him how he spent them. He said, "I sent them ahead for me". (He meant that he would collect them in the hereafter).Umar's ؓ eyes shed tears and he gave an order that Umayr ؓ should be given a pair of garments and a camel laden with grain. However, Umayr ؓ showed a disgust for the world and refused to take the grain. He said, "I have two sa' of barley at home. When I finish them, Allah will give me more provision. As for the pair of garment, I will take it because my wife does not have any clothes". He took the garments and went home.

His death :

Not long after that Umayr ؓ died. Umar ؓ was very grieved on learning of his death. He prayed for him and walked up to his grave in baqi ul-ghurqad, tears flowing down his eyes. He stood at it and prayed. Then he asked everyone around to express a wish. When they had done that, he said, "I wish I have many people like Umayr ؓ ibn Sa'd with me and I appoint them over affairs of the Mulims. Umayr ؓ died in about 20AH.

☆☆☆

Abdullah ibn Mas'ud رضی الله عنه
(d 32AH, 653CE)

☆ **He was very particular about justice.**

☆ **He was the first to recite the Quran to the polytheists.**

☆ **He had a strong, unwavering faith.**

☆ **He was the sixth person to believe.**

☆ **He put his weak body through difficult situations, harsh on it.**

He was the son of Umm Abd. He came quickly as the sun of wahy rose and got the light of guidance in his childhood. He made a place for him among the first few greats and was the sixth person to believe. In fact, he believed before the Prophet ﷺ went to Dar Arqam. He recited the Quran before the idolators, first of all and with his true faith, he brought down the arrogance of the Quraysh. He endured severe hardship and was punished by their whips. Therefore, in obedience to the Prophet ﷺ he made two hijrah. He participated in the battles inculding Badr.

He was the Prophet's ﷺ confidant and was allowed access to him even when other people were denied access. He resembled the Prophet ﷺ more than anyone else. The Prophet ﷺ had bound him in ties of fraternity with Ibn Zubayr رضی الله عنه. The Prophet ﷺ said, "I am pleased for my ummah for that for which the son of Umm Abd is pleased".[1]

Ibn Mas'ud رضی الله عنه was strong and determined in his zuhd and was a fountain of knowledge and learning. He had pushed the world away from him. He had perfected his soul into purity.

Worthy words :

His sayings were intelligent and wise.

He said that the similitude of the son of Aadam is as the similitude of lying between Allah and the devil. If Allah needs it,

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[1] Mustadrak Haakim 3/317.

He will protect it from the devil, otherwise He will keep the devil's path open.

He advised his son, "My son, your house should be enough for you. (So, keep indoors). Keep your tongue in control and remember your sins and weep".

He said, "The purity of the world is no more. We now have only its obscurity. For every Muslim only death is a protection, now".

He used to say that knowledge is sufficient to fear Allah but ignorance is enough to be deceived by the world.

He also said that the world is the home of one who has no home. It is wealth for one who has none and only he accumulates for the world who has no sense.

He said, "By Allah, if anyone begins his morning with Islam and enters evening as a Muslim then whatever of the world he earns will not harm him".

He said that if the denizens of hell are assured of a day when punishment would be softened on them then they would die of happiness.

He also said, "If a person arises in the world in the morning then he is a guest and his property is a loan. Truly, a guest will depart and a loan will be repaid".

His comprehensive words on zuhd and religion :

1. The truest word is Allah's Book.
2. The strongest root is taqwa.
3. The best creed is the creed of Ibrahim ﷺ.
4. The best sunnah is the sunnah of Muhammad ﷺ.
5. The best path is the path of the Prophets ﷺ.
6. The most honourable thing is remembrance of Allah.
7. The best narrative is the Qur'an.
8. The best work is one whose end is good.
9. The worst thing is to invent a new thing in religion.
10. The little that suffices is better than the abundant that produces neglect.

11. The worst regret is at the time of death.
12. The worst repentance is on the day of resurrection.
13. The worst misguidance is after being guided aright.
14. The best affluence is contentment of the heart.
15. The best provision is taqwa.
16. Conviction is the best thing that comes to the heart.
17. Doubt is related to disbelief.
18. The worst blindness is of the heart.
19. Wine brings together the sins.
20. Women are the devil's trap.
21. Youth is something of madness.
22. To wail is reminiscent of the jahiliyah.
23. Some people come to the Friday (salah) to stay behind.
24. Some people remember Allah as if they forget Him.
25. Falsehood is the worst sin.
26. To revile a beliver is a sin and to slay him is infidelity.
27. A believer's property is as sacred as his life.
28. He who overlooks faults of other people Allah overlooks his faults.
29. He who curbs his anger gets a reward from Allah.
30. He who forgives anyone, Allah forgives him.
31. If anyone faces a hardship with patience then Allah gives him a good reward.
32. The worst earning is from interest.
33. The worst thing consumed is an orphan's property.
34. He is fortunate who learns from others.
35. The wretched is he who is unfortunate in his mother's womb.

36. Enough it is for each of you that suffices his self.
37. Every affair is towards the hereafter.
38. The earning of every deed is its result.
39. The worst vision are the false dreams.
40. The most honourable death is the slaying of the martyr.
41. He who recognises a hardship, faces it with patience.
42. He who does not recognise a hardship, denies it.
43. The arrogant is disgraced.
44. He who chases the world, it makes him helpless.
45. He who obeys the devil, disobeys Allah.
46. And he who disobeys Allah, is punished by Him.

How he embraced Islam :

He had a clean heart and his soul was pure. He narrated his story how he saw the light of Truth for the first time. He narrated.

"I was a boy approaching puberty. I grazed the sheep of Uqbah ibn Mu'eet. One day, the Prophet ﷺ and Abu Bakr رضي الله عنه came by and asked me if I had milk for them to drink. I told them that the sheep were a trust with me and I would not give them their milk. They asked me if I had a one-year-old kid that had not been mated with a male sheep. I brought that kid to them. The Prophet ﷺ stroked its udders and prayed to Allah. Suddenly, the udders yielded milk. The Prophet ﷺ drank it and then gave it to Abu Bakr رضي الله عنه and then to me. Then the Prophet ﷺ said to the udders, 'Dry your milk!' Indeed, they dried. I requested the Prophet ﷺ to teach me those words. He said, "You are already learned". Since that day my heart was full of love for the Prophet ﷺ and respect for him".

Moved on the mention of the Prophet ﷺ :

Alqamah رحمة الله عليه, stated that Ibn Mas'ud رضي الله عنه used to preach to the people on Thursday night. One day, he began with the words, "Allah's Messenger ﷺ said often......" He was leaning on his staff but at these words, his staff began to shake heavily. (Thus he was overcome with emotion).

His humility :

Abdullah ibn Mas'ud ؓ fell ill and amir ul-muminin, Uthman ؓ visited him. He asked him how he felt and he answered, "I feel my sins". Uthman ؓ asked him, "What do you wish for?" He said, "My Lord's mercy and pleasure". Uthman ؓ asked him if he should arrange for a physician and he said that the Physician Himself was responsible for his illness. Again, when he offered him some money, he said that he did not need any.

When he was dying, he wept. When someone asked him why he wept being a companion of the Prophet ﷺ. He quipped, "Why should I not weep. I mounted what he disallowed me and neglected his command. The world will move to its end but the people will have their deeds round their necks. If they are pious then they will receive good treatment, otherwise they will suffer".

Death :

He died in Madinah in 32AH. He was buried in jannat ul-baqi.

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His humility:

Abdullah ibn Mas'ood fell ill and while he was ill, Uthman visited him. He asked him how he felt and he answered, 'I feel my sins.' Uthman asked him, 'What do you wish for?' He said, 'My Lord's mercy and pleasure.' Uthman asked him if he should arrange for a physician and he said that the Physician Himself was responsible for his illness. Again, when he offered him some money, he said that he did not need any.

When he was nearing his death, he began to weep. When somebody asked him why he wept being a companion of the Prophet ﷺ. He whispered, "Why should I not weep? I mounted what he disallowed me and neglected his commands. The world will move to its end but the people will have their deeds round their necks. If they are good then they will receive good treatment, otherwise they will suffer."

Death:

He died in Madinah in 32AH. He was buried in Jannat-ul-Baqi.

Abu Dharr Ghifari رضی اللہ عنہ

(d 32 AH, 653 CE)

- ☆ **He carved out a home in his heart brightened by dhikr.**
- ☆ **He offered salah even before the Prophet's ﷺ coming.**
- ☆ **His abstinence resembled Prophet Eesa's ؑ.**
- ☆ **He made no home, for, Allah said that homes would perish.**
- ☆ **Zuhd was his second nature and contentment filled his heart.**

He was a personification of taqwa, learning and righteousness. He was the cream of the sahaba رضی اللہ عنہم. His name was Jundub ibn Janadah al-Ghifari, better known as Abu Dharr Ghifari. He was the Prophet's ﷺ first few respected companions ؓ. He was an early Muslim, and he served the Prophet ﷺ. He embraced Islam but remained with his people till the Battles of Badr and Uhud were over. He spent a pure simple life and was cited for his truthfulness. He was the first to greet the Prophet ﷺ with Islam's salutation. His tribe embraced Islam at his hands. He was frank and outspoken, and he fought falsehood. He emigrated to the rural areas of Shaam after the Prophet's ﷺ death and then settled in Damascus.

He was a respected man who was not worried about wealth. He urged the poor people to share in the wealth of the rich. Mu'awiyah ؓ complained to the Amir ul-Mu'minin, Uthman ؓ of this and he called him to Madinah. He then settled at Rabdhah a place near Madinah (on the route to Makkah).

Tribute to him ؓ:

The Prophet ﷺ said of him, "There is no one more truthful than Abu Dharr on the earth and under the heaven".

Abu Bakr ؓ said, "He who wishes to see the zuhd of Eesa ؑ must look at Abu Dharr ؓ.

Ali ؓ said, "Abu Dharr ؓ is full of knowledge".

The sermoniser of truth :

He had a strong tongue whereby he removed the darkness of mischief and reminded the people of the hereafter. He would say to them, "I am your well-wisher, compassionate to you. Offer the salah in the darkness of the night to ward off the torment of the grave, and fast to comfort yourself in the heat of the gathering, and give charity to be secure from the fear of the terrifying day".

He had bound his self just as the wrist is enclosed in a bracelet. He would tell himself. "Would that I was a tree on which passers-by might lean. Would that I was not born". His mind was always active and he had restricted himself. He remembered Allah in the darkness of the night and fasted during the day. He fought back worldly temptations and offers with firm resolution.

His Zuhd :

Once, the rule of Shaam, Habib ibn Maslamah ؓ gave Abu Dharr ؓ three hundred dinar in the afternoon for his personal use. He asked the person who brought it to take it back, "Did he not find anyone more modest than me before Allah?" He swore by Allah that the shelter wherein he hid himself was better for him. "We have the flock of sheep coming to us and this servant offers her service to us regularly. Our cloak covers us more than we need. And I fear that if I have more than I need I will have to account for that".

Once he found Abu Darda ؓ building a house for which he had people carry rocks on their backs . He reprimanded him, "Will you build a house about which Allah has assured us that it would perish? If I had found you lying in impurity, that would have been less reprehensible to me than what I now see".

Disgust for State Positions :

Abu Musa Ash'ary ؓ met Abu Dharr ؓ after long time, but he was not pleased. When Abu Musa ؓ raised his sleeves and exclaimed, "Here! Abu Dharr, my brother", he put him away. Shirking him off, he said, "I am not your brother. I was your borther as long as you were not a governor and ruler".

Someone asked him once. "Why is it that people go away when you go to them?" He said "Because I warn them against amassing treasures".

When (Sayyidah) Umm Dharr رضی اللہ عنہا complained to him one day of their dire straits, he consoled her. "O Umm Dharr we face a difficult valley. So, whosoever is light will traverse it more easily than one who is heavy".

When someone suggested to him that he should amass some assets for himself, he smiled and asked, "Should I become a governor? A glass of water or milk is enough for me, and a qafiz of wheat from one Friday to another".

He advised the people not to keep overnight even a single dinar or dirham, or gold or silver, unless one keeps it to give sadaqah or to help a debtor repay his debt.

Mu'awiyah ؓ once tried him by sending someone to him in the darkness of the night with one thousand dinars. But, Abu Dharr ؓ gave all that away in charity within the night. Then, Mu'awiyah ؓ sent that man back to him immediately after the salah of fajr to request him, "Save me from Mu'awiyah's punishment because I had given you the money by mistake". Abu Dharr ؓ asked this man to return to Mu'awiyah ؓ and tell him, "By Allah, your dinars did not see the morning with me. But, do give me three days respite so that I may collect your dinars".

His death :

When death seemed imminent, his wife wept. When he asked, she said that she had nothing with her to arrange his burial. He did not have enough garments to shroud him. He said with firm faith, "Do not weep for I had heard the Prophet ﷺ tell a group of his sahabah رضی اللہ عنہم that one of them would die in wilderness and a company of believers would appear there suddenly. And everyone of that goup has died among his people or in a city. I am the only surviving one who dies in a wilderness. By Allah neither did the Prophet ﷺ lie nor am I lying. Go and see on the thorough fare". She would stand out and watch for visitors and then come inside and tend to her husband. In one of her vigils, she saw some men approaching. She told them that a Muslim was dying and they would shroud him. They asked, "Who is he?" She said, "Abu Dharr ؓ . Those people hurried to meet him. He was gasping for breath.

Abu Dharr ؓ said to them, "If I or my wife had enough cloth then I would have asked for my shrouding in that cloth.

I adjure by Allah that only such a man should give me a shroud who is neither rich nor poor, neither a supervisor nor a postman, and such like". Among these people none but a young ansar qualified for this task.

He said, "Uncle! I will shroud you. I have never held any of these offices you named. I will shroud you in the sheet of cloth over me and in this pair of garments that my mother had herself knitted for me". Thus, this young ansar boy shrouded Abu Dharr ؓ.

☆☆☆

Abu Darda رضی اللہ عنہ

(d 32 AH, 653 CE)

- ☆ **His belongings were like a traveller's.**
- ☆ **He practiced abstinence till his soul was purified.**
- ☆ **Hardship made more pure.**
- ☆ **He was generous to the extreme.**

He loved poverty to be humble before his Lord. Through piety, he crushed desires. His words brought tears to the eyes of his listeners. He had wisdom and faith, and was among the best reciters of the Qur'an. He was Uwaymir ibn Maalik Ansari Khazraji. He embraced Islam on the day of Badr and come to be recognised for his bravery and worship.

He was a prominent merchant of Madinah. He tried to combine worship and trade but could not. So, he concentrated on worship and gave up trading.

He was one of those who collected the noble Qur'an together in the Prophet's ﷺ times. In pursuance of Umar's ؓ command, Mu'awiyah ؓ appointed him judge of Damascus. He was wise and his wisdom brought him recognition in Islam. The world was a fleeting affair to him. He said, "If the world was worth a fly's wing in Allah's sight then the Fir'awn would not have received so much as a gulp of water in this world".

His words cleansed the hearts of the filth of sin. He rejected the world even though it was presented to him adorned.

He diffused words of wisdom on the earth, moving about his colleagues. He conveyed the message for which he was responsible. He never missed a group of people without preaching to them. He would say, "Worship Allah as though you see Him. Count yourselves among the dead. Preserve yourselves from the curse of the oppressed. The little that does not worry is better than the plenty that causes neglect. Piety is never stale and sin is never forgotten".

He warned the people from gathering weakth. He would say, "The affluent eat and we too eat. They drink as we do. They clothe themselves as we do and they ride as we do. They look at their surplus wealth and we look too at their wealth with them but they will have to account for their surplus wealth while we are absolved of it".

He also said, "If there were not three things then I would not like to live : Severe thirst on a very hot day, making a prostration in the night, and to sit with those who pick up good words as one picks up nice dates".

He used to say that he preferred three things which people generally do not like : Poverty, illness and death. "I like poverty to be humble before my Lord. I like illness because it is an expiation of sins, and I like death to meet my Lord".

Once he was thinking about the people's involement in the world. Then he jerked his head and said, "I seek refuge in Allah from the breaking of hearts". When asked what it meant, he said, "The wish to have wealth everywhere, in every corner". (The heart would thus be divided).

Abu Darda ﷺ was very fearful of his sins. He wept very much and this hurt his eyes so that he lost his eyesight. One of the visitors suggested that if he prayed to Allah then He would restore his eyesight. But, his heart enjoyed the taste of patience. He said, "For so long I have not finished seeking forgiveness for my sins. How then may I pray for my eyesight?"

Abu Darda ﷺ spent all his life to seek Allah's pleasure and for His religion. He chose to ponder over Allah's blessings rather than stand long in salah. He said, "A moment's thought is better than standing in prayer all night". He worshipped Allah by pondering over His blessings.

(Sayyidah) Umm Darda رضی الله عنها confirmed that the best deed of Abu Darda ﷺ was to ponder and to learn a lesson.

Love for knowledge and deeds :

He loved learning and deeds and the sahabah رضی الله عنهم acknowledge his superiority in these fields. Abu Darda ﷺ used to say, "Acquire knowledge. If you cannot, then love the learned and if you are unable to do that then at least do not hold them in contempt". He also said, "He who does not know falls by one

degree and he who knows but does not put it into practice falls by seven degrees".

He had a clean heart, faithful and truthful. He regarded the world as a means to hereafter. Yazid ibn Mu'awiyah said, "Abu Darda ؓ was among the ulama with whose blessing illness was healed". He was so fearful that even after he had heard the arguments of two disputants and pronounced judgement, he would call them back, hear them again and give judgement again.

He never sat idle but always engaged in dhikr and glorifying Allah. Anyone who walked near him heard the murmer like the buzzing of bees. When asked, he said that he glorified Allah on a hundred thousand rosaries. He resumed the rosary.

In Damascus, He found the people constructing tall buildings and inclined to amass wealth. He would come out on the streets and call the people to him and say, "I see that you build houses in which you will not reside and you amass what you will not consume. You hope for something that you will not receive. People before you built large homes, had great hopes and collected much property but their hopes deceived them, their property turned into rains and their homes are graves".

His own home :

As amir ul-muminin, Umar ibn Khattab ؓ visited Shaam adn investigated the condition of the subjects. He also saw how the Sahabah رضی اللہ عنہم lived. When he went to Abu Darda ؓ, he knocked the door and said, 'As-salaamu alaykum'. Quick was the response, 'Wa alaykum us-salaam. Who is it?' He asked, "May I come in?" Abu Darda ؓ did not recognise him but said, "Do come in". He pushed the door and it slid back. Umar ؓ went in and saw that the door had no latch at all. Inside, the room was dark and there was no lamp. So he moved cautiously, feeling his way up to Abu Darda ؓ and sat down besides him. He felt for the bed but it was the earth and the pillow was what is placed on the camel. The overall sheet was a thin piece of cloth. Abu Darda ؓ again asked, "Who are you?" Are you the amir ul-muminin?" He said, "Yes" and asked him if he may help him in any way. But, Abu Darda ؓ gave the response of the patient ascetics, "O Umar, do you remember the words of Allah's Messenger ﷺ that he had spoken to us?" He asked, "Which hadith?"

The Prophet's ﷺ hadith :

Abu Darda ؓ narrated that the Prophet ﷺ said, "The provision of each one of you must be like a traveller's provision for the journey". Umar ؓ said, "Yes, I remember it". Abu Darda ؓ wept and asked, "O Umar, what have we done after him?" Both of them wept until it was dawn.

Illness :

Abu Darda ؓ was ill and bed-ridden. Hudayr salma visited him and found him lying down, wearing a woollen robe which made him perspire heavily. He said, "O Abu Darda, who prevents you from changing this garment that Mu'awiyah had presented you, and from sleeping on a soft bed?" He smiled in disgust and said, "We have a house for which we perform deeds. We have to go there. One with a light weight is better than one with a heavy burden".

Fear of Allah :

He wept when death was near. (Sayyidah) Umm Darda رضی اللہ عنہا said, "O companion of Allah's Messenger, do you weep?" He said, "Yes". And why should I not weep" I do not know how many sins I have committed". He wept more and between sobs he said "The most I fear is the meeting with the Lord. What will I do if He says, 'I know everything'. How will I fare?"

Then he looked towards his wife and his son and said, "O Umm Darda رضی اللہ عنہا, perform deeds like this, my death. O son, perform deeds like your father's death".

Death :

He repeated the kalimah Shahadah. Again and again, he feel unconsious and died in this condition. His soul departed to its Creator. He was in Shaam and the year was 32AH. His age was seventy-two years.

☆☆☆

Talhah ibn Ubaydullah رضی الله عنه

(d 36 AH, 656 CE)

☆ **He had devoted himself for the Prophet ﷺ.**

☆ **He was a shahid walking on land.**

☆ **He gave away all his property in charity.**

History recorded his life from the day he shook hands with the Prophet ﷺ. The effect of his Islam was a thunderclap on idolatry.

He was Talhah al-khayr (the Good) who was among the first Muslims and whose wings took him where light descends. He was among those whom Islam chose reformed. He was one of the ashrah mubashsharah, one of the six-man Shura and among those with whom the Prophet ﷺ was happy at the time of his death. He was among the wisest men of the Quraysh. The call of faith was louder in his heart than the trumpet's, and though he was rich and noble yet he chose to endure hardship. He defended the Prophet ﷺ bravely. He attacked the enemy with one hand and defended the Prophet ﷺ with another. He watched death from very close but was not scared of it.

The Prophet ﷺ said, "If anyone wishes to look at a shahid walking on earth then let him look at Talhah".❶ He also said, "Talhah has made (paradise) certain for himself".❷

Generosity and zuhd :

He was very generous. If he had anything with him, it hurt him in his heart. He spent to please the needy. Jabir رضی الله عنه said that he did not see anyone give without being asked as Talhah رضی الله عنه did. Once he received from Hadramawt seven hundred thousand dirham. All the night he was restless like a sparrow. His wife (Sayyidah) Umm Kulthum رضی الله عنها (daughter of Abu Bakr رضی الله عنه)

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❶ Tirmidhi # 3739, ibn Majah # 125.

❷ Tirmidhi # 3738, Ahmad 1/165.

suggested that he should distribute the wealth that disturbed him (to the poor). He praised her as a grand daughter of a grand father and gave away every dirham to the muhajirs and ansars. His wife then asked him, "O Abu Muhammad, is there nothing for us?" He said, "Why did you not tell me all day. Here, this last bag is for you". It contained just a thousand dirham.

A villager once asked him by virtue of ties of relationship. He said, "No one has ever asked me in this way. Go take my land there, for which Uthamn ﷺ has offered me three hundred thousand dirham but I have not so far sold it to him, or you can have the money from the sale proceeds. He chose to have the money.

One of his wives, (Sayyidah) Sa'da bint Awf Maryah رضى الله عنها said that he was very sad one day. It transpired that he had some money that worried him. She advised him to summon his tribe and disburse the money to them. Accordingly, he did that. (Sayyidah) Sa'da رضى الله عنها said that the slave disclosed to her on her asking that he had four hundred thousand dirham that was given away.

Talhah ﷺ was a merchant. He did not miss any helpless man of Banu Tamim without enriching him or repaying his debt. He sent ten thousand dirham to (Sayyidah) Ayesha رضى الله عنها every year. One day, he gave charity a-hundred thousand dirhams.

Martyrdom :

He was martyred in the Battle of Jamal. He was on the side of (Sayyidah) Ayesha رضى الله عنها. This was in 36AH. He was buried in Busra. He was sixty two years old then.

☆☆☆

Salman Farsi رضی اللہ عنہ

(d 36 AH, 656 CE)

☆ **Salman is one of us, (Hadith)**

☆ **He sought the truth in the Torah and Injil and found it in Islam.**

He called himself Salman at Islam. He was from Isbahan, a Majusi (Magian) by religion. He grew up in the village, Jaban and then went to Shaam, Mawsil Nasaybin❶ and Ammuriyah respectively. He read the Books of the Persian religion, of the jews and of the christians. When he learnt that the final Prophet ﷺ would arise in the Arabian peninsula, he travelled to it. He came across a caravan of Banu Kalb. They enslaved him forcibly and sold him to a jew of Banu Qurayzah who brought him to Madinah.

When the Prophet ﷺ came to Madinah, he met him and saw the signs of Prophethood and fell down on his feet and wept. He embraced Islam but did not disclose it to anyone refused to get his freedom through it. His master did not permit him to participate in the battles of Badr and Uhud. There after, the Muslim helped him earn freedom.

He then made known that he was a Muslim and took part in the Battle fo Trenches. In fact, the trenches were dug on his suggestion. He remained with the Prophet ﷺ throughout. He stayed in Madinah till the Muslim invasion of Iraq and he participated in the conquest of Mada'in Umar رضی اللہ عنہ appointed him governor of Mada'in where he stayed till his death. His grave is near the Kisra's palace.

He was very experienced, strong, pious and God-fearing. He rode donkeys and even played with children though he was a governor. The world could not subdue him and he had thrown out the devil from him.

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❶ Nasibin.

Of our house :

Once, the muhajirs and the ansars differed on Salman ؓ. Each side claimed him. The Prophet ﷺ said, "He is one of us, the people of the house".

Someone asked him to disclose his genealogy. He said, "I only know of Islam as my father".

Abu Darda ؓ said that when Allah's Messenger ﷺ was alone with Salman ؓ, he would not need anyone else.

Someone asked him, "What is disliked in governance?" He said, "The joy of ruling and the distaste of giving it up (are both disliked)".

Humility :

Once, Salman ؓ was jumping over the circles of the Quraysh men when one of them remarked, "Look at yourself and your descent. On what basis do you go over the shoulders of the Quraysh"? This made him cry and he said, "You ask me about my position and genealogy. I was born out of a dirty sperm, and am one to think about and learn from. Tomorrow, I will be a bad-smelling and rotten corpse. When the records of deeds will be presented, the scales will be placed and the people will be judged and the deeds will be put in the scales, if the pan of deeds outweighs the other then I will be an honourable one. If the pan of deeds is light (and outweighed) then I will be lowly and disgraced. This is my standing and the standing of all people".

His Zuhd :

Umar ؓ was amir ul-Muminin when he invited Salman Farsi ؓ to stay as a guest. He asked him (perhaps on parting), "My brother, tell me if you found anything wrong in me". He said, "I have found out that you have two dishes during meal-butter oil and meat, and that you have two garments- one at home and the other when you go out". Umar ؓ asked if there was anything else and when he said, "No", Umar ؓ assured him that he would not do that again.

Salman ؓ always spent the money he had, in order to earn the wealth of the next world. His salary was five thousand dinars and he was governor over about thirty thousand people. He delivered to the people the Khutbah in a robe on part of which he

slept and with part of it he covered himself. He spent all his salary in Allah's path. He earned his own living by buying leaves of date worth a dirham which he sold, after treating them, for three dirhams. Again he used a dirham to buy the leaves, allocated a dirham for household expenses and gave the third in charity. He would say that he would not stop working even if Umar ﷺ prohitted him.

He was governor of Madain yet he had no home. He would sit in the shade wherever he went. Once, a man offered to build him a home but he refused. The man insisted till he agreed, but as the man was going, he called behind him, "Build a house exactly as I have intended". The man said, "A house such that if you stand, your head touches its ceiling and if you lie down your feet touch the wall". He said, "Yes", and the house was built to this specification.

One hot day, he was wearing a thick woollen garment and someone suggested that he should better wear a soft garment. He shook his head in denial and said, "I am a slave and will wear a slave's dress.When I die, I will don a dress whose edges will never wear off ".

Golden words :

Salman Farsi ﷺ had a polished, lively heart. He would weep at astonishment on three kinds of people on whom he felt like laughing.

1. A man who craves for the world though death pursues him.
2. The ne gligent though he is not neglected (byAllah)
3 He who laughs loudly though he does not know whether his Lord is displeased or pleased with him.

And three things grieved him.

1. Separation from the Prophet ﷺ, his sahaba رضى الله عنهم and those who loved him.
2. The teror of the day of resurrection.
3. The standing before the Lord, for he knew not whether he would be sent to paradise or consigned to hell.

Last moments :

Salman Farsi ﷺ was on his death bed. Sad ibn Abu Waqqas ﷺ paid him a sick visit and found tears on his cheeks. He asked,

"O Abu Abdullah, why do you weep? When Allah's Messenger ﷺ departed from this world, he was pleased with you and you will meet him tomorrow at the pond Kawthar. "Salman ﷺ replied that he was not afraid of death nor did greed for the wold make him weep." But, the Prophet ﷺ had sought an assurance from us that each one of us should have only so much as is enough for a traveller (during his journey)". He added that he found himself tresspassing that limit. He kept weeping (though he only possessed a bowl, a cleaning object and a vessel to wash clothes). Sa'd ﷺ asked him to give him some advice. He said, "When you form an intention, remember Allah. And when you make a decision and distribute something, remember Allah as you spend".

Death :

I was in 36AH that his soul departed from this world. It is said that the value of what he left behind was a little more that twenty dirhams. May Allah be pleased with him.

☆☆☆

Hudhayfah ibn Yaman رضی اللہ عنہ

(d 36 AH, 656 CE)

- ☆ **Whose heart preceded his tongue in professing faith.**
- ☆ **Whom the Prophet ﷺ gave choice to count himself among the muhajirs or ansars,**
- ☆ **Who cut at the roots of hypocrisy.**
- ☆ **Who kept the Prophet's ﷺ secret.**
- ☆ **The only one to whom the Prophet ﷺ confided the names of the hypocrites.**

About him :

His mother exhorted him to believe, so his heart became full of love for the Prophet ﷺ and he believed even before he did see the Prophet ﷺ. He was Hudhayfah ibn Yaman. The hearts of his family were made content by the Qur'an. Then he was overwhelmned with a desire to meet the Prophet ﷺ and he picked up his staff and headed for Makkah. There he met him and offered his services to him in every way. When the Prophet ﷺ set on his hijrah, he became a permanent servant of the Prophet ﷺ just as one eye complements the other.

Absolved of hapocrisy :

His pure nature knew not what hypcrisy is. Islam made it more refined. He was open minded. The Prophet ﷺ had disclosed to him the names of the hypocrites but not to anyone else. Thus, Umar ibn Khattab ؓ had resolved not to offer the funeral salah of one whose salah Hudhayfah ؓ did not offer lest the dead was a hypocrite.

Fear of the hereafter :

The disbelievers had prevented Hudhayfah ؓ from participating in the Battle of Badr. But, thereafter, he participated in every battle. He was fierce in battle and caused much damage to the enemy.

The fire of hell had infused such fear in him that he kept away from every evil. He was often silent and spoke only when completed by his colleagues. His words were jewels of wisdom.

He said, "While people asked the Prophet ﷺ about good, I asked him about evil lest I be involved in it".

One day, he told the people that they must keep away from places of trial and mischief. Someone asked him what they were, he said," The doors of the rich. When anyone goes there he lies to please him. He said, "If someone could lookafter my properties, I would shut the doors and sit down (in worship) till I meet Allah". He also said, "The first thing you will lose is humility and finally the salah from your religion".

Little hope :

He suffered because of little hope in him. Therefore, he tried to finish his deeds soon. Once he said to Abu Hurayrah ؓ, "I see that when you go to the toilet, you walk solwly but when you return your walk is brisk". He said, "When I go I am in a state of ablution but when I return I hurry lest I die without being in a state of ablution." Hudhayfah ؓ said, "O Abu Hurayrah, you have great hope. I am fearful of death overtaking me before I take the second step". He was very careful not to display to other people his piety. While offering salah one day, he cried. When he finished the salah, he observed that there was a man behind him who had heard him cry. So, he pleaded with the man not to disclose this to anyone.

Poverty despite richness :

It was the practice of Umar ibn Khattab ؓ as amirul-muminin to inform the dignitaries of a place aforehand that he was sending to them someone as their amir. Accordingly, when he appointed Hudhayfah ؓ as amir of Mada'in, he informed its people afore hand of his arrival. They prepared to receive him, hoping to find an impressive man. However, Hudhayfah ؓ went there riding a donkey with both legs dangling on one side. They did not recognise him and let him go away. But, later they learnt of his identity. They followed him (and he was a picture of humility).

He had bread in one hand and some water in the other. They said to him that he may make any demand on them. So, he asked

them to arrange for his meals and the grazing of his animal as long as he was among them. He stayed there for a long time till Umar ﷺ recalled him. When his arrival was due, Umar ﷺ hid himself somewhere on the route and found him coming on his donkey exactly as he had gone. This pleased him tremendously and he met him cheerfully, saying, "We are brothers".

Last moments :

Suddenly, Hudhayfah ﷺ found himself near death in the middle of a night. He wept much but assured those who asked that he did not worry about the world. He preferred death to worldly life. His problem was that he could not say if he was going to the next world with Allah's pleasure or displeassure.

In a very weak voice he asked what time it was. He was told that it was midnight. He asked that he should be made to sit and to face the qiblah. He raised his hands in prayer, "O Allah, I seek refuge in you lest I begin my morning in the fire. O Allah, You know that I chose poverty against wealth, and honour against disgrace, and death against life. He who comes in poverty is liked. He who comes with regret never succeeds".

He then enquired if his shroud was brought and was told that it was. He said, "Let it not be very grand. If the dead has piety accumula- ted with Allah then his shroud is changed for a better one, otherwise even that is confiscated."

Death :

Then he made as though he shook hands with death. And he died. This was in Mada'in in 36AH.

☆☆☆

Abu Hurayrah رضی اللہ عنہ

(d 59 AH, 679 CE)

- ☆ **The lamp of his heart were the Prophet's ﷺ sayings.**
- ☆ **History records him among the ascetics.**
- ☆ **Zuhd and taqwa each claimed him.**

His zuhd struck the wall of the world like a rocket and his pious characteristics shone in the times. He was Abdur Rahman ibn Sakhr Dawsi who grew up an orphan, weak and homeless.When he came to Madinah, the Prophet ﷺ was at khaybar. He became a Muslim willingly and with a deep desire.

Life full of faith :

His life was a life of conviction and he was a treasure of knowledge. He narrated more ahadith than anyone of the sahabah عنہم and remained in the Prophet's ﷺ company more than any one else. He heard him attentively and preserved that carefully. He had a strong faith and sharp feeling.

Mild temperament :

Umar ؓ appointed him governor of Bahrain but found him to be a very mild preson who gave more time to his worship. So, he removed him from there. He spent his life fasting, in salah, in abstinence and in jihad. He had no desires, and fasting nourished his soul and refreshed his heart.

Sa'eed ibn Musayyib رحمۃ اللہ علیہ said about him that he went round the market but returned home. He would ask his family if they had anything. If they had nothing then he would say, "I am fasting". He welcomed guests and served them whole-heartedly. Someone confirmed that he was Abu Hurayrah's ؓ guest in Madinah for six months and he found him most energetic and hospitable of all the sahabah ؓ.

Uthman Nahdi رحمۃ اللہ علیہ said that he was guest of Abu Hurayrah ؓ for seven days. He found that he, his wife and his

servant divided the night into three sections and offered the salah by turns, each awakening the next.

A mystic :

He said to his daughter, "O Daughter, do not crave for gold. I fear that the fire may entangle you. Do not wear silk. I fear that it may burn you".

A man built a house for himself in Madinah and asked him what he should inscribe on its door. He said, "Write down: I build it that it may go to ruins, I was born to die. And, I amass the wealth for my heirs". A villager overheard him and said, "O Shaykh, you have spoken an evil word". The first man said, "Woe to you. He is the Prophet's ﷺ companion, Abu Hurayrah".

Humility :

Abu Hurayrah ؓ was humble. He had no value for the world. One day, he was carrying fuel on his back through the market. He was carrying fuel on his back through the market. He was the governor under Marwan ibn Hakam. The people asked each other to make way for the amir. He said to them, "May Allah be kind to you. This space is enough".

When he was in Palestine, he was served buttered bread. He wept and said, "The Prophet ﷺ never saw this thing all his life".

Last Moments :

He was weeping on his sickbed. On being askedwhy, he said, "I do not weep for this world but I weep thinking of the long journey ahead and the meagre provision I have for that. I am at the intersection of Pradise and hell, but do not know which path will pick me up".

Death :

Marwan ؓ paid him a sick visit and prayed, "May Allah cure you". He said, "O Allah, I like to meet You. You too choose to meet me".

As Marwan ؓ was departing, Abu Hurayrah ؓ shook hands with death. He died in 59 AH in Madinah when he was seventy-eight years old. He was buried in jannat ul-baqi.

☆☆☆

Abdullah ibn Umar رضى الله عنه

(d 73 AH, 693 CB)

- ☆ **The Prophet ﷺ and his father, Umar ؓ were his teachers.**
- ☆ **Wealth was subservient to him, not a dictator.**
- ☆ **Zuhd covered him from head to toe.**

He found Islam in his childhood. He had a clear conscience and a soft skin. He migrated to Madinah with his father. He was classified as a minor on the day of Badr and Uhud and his first battle was the Battle of Trenches. He participated in the bay'ah ridwan and the conquest of Makkah.

He resembled his father very much. He was very generous and liberal.

Islam enabled him to brighten his heart with the Qur'an,. He had more control over his self than any other young man of the Quraysh. He was offered the khilafah, but he turned his back to it.

Observed the sunnah to a tee :

He spent his life by observing the Prophet's ﷺ sunnah to the minutest detail. He went so far as to rest on the journey to hajj at every place where the Prophet ﷺ had rested, to emulate him. The Prophet ﷺ had said once, "If Abdullah offered the salah in the night then he would be a very good man. Since that day he slept very little in the night. ❶

Tribute to him :

Sa'eed ibn Musayyib رحمة الله عليه said, "If I were to testify about anyone that he will go to Paradise, I would do that about Ibn Umar ؓ ".

Tawus رحمة الله عليه said that he did not find anyone more pious than Ibn Umar ؓ. He defeated the world though it tried to win him over.

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❶ Bukhari 1122

Jabir said, "Each one of us inclined towards the world and the world towards him, but not Ibn Umar ﷺ.

He would call out loudly, "When it is morning, do not wait for the evening and when it is evening do not wait for the morning ".

Zuhd :

Ibn Umar ﷺ spent his wealth in Allah's cause and this purified it. He would give charity up to thirty thousand dirham in a day and then spend the rest of the month in hardship.

If he missed the congregation of isha any day then he spent all night in worship. In his life, he set free (at least) one thousand slaves. He offered salaam to everyone, young or old, he came across and he never ate a morsewithout an orphan or a needy person.

Guided by the Prophet' ﷺ sayings :

He had made the Prophet's ﷺ sayingsas his herald. The sound echoed in his mind. He used his property to remove the hardship of the poor. He emulated the Prpohet ﷺ, so the deception of the world did not deter him in the least.

Once, he received twenty-two thousand dirhams in a gathering. He spent all that before he got up from there. After the Prophet's ﷺ death, he never built any house.

Whenever he liked anything, he gave it in charity to gain nearness to the Lord. His slaves observed this, so one of them would sit down in the mosque as a devoted worshipper. When he saw him thus in a good condition, he would set him free. Someone suggested to him that they were pretending before him. He said, "If anyone deceives us in Allah's name then we will surely be deceived by him".

He had a female slave, Rumaythah. She was very beautiful and he liked her, He set her free, saying that he liked her and quoted Allah's words in surah Aal Imran :

" لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ "

"You cannot attain virtue unless you expend of that which you love." *(3 : 92)*

One day he wept after drinking cool water. He cited the verse of surah Saba :

"وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ"

"And a barrier is set between them and that which they desire".

(34 : 35)

He said, "I know that the denizens of hell will wish for water more than anything else".

When someone told him of a man who had died and left behind a legacy of a hundred thousand dirhams, he said, "But the dirhams have not left him (alone)".

Once he wished to eat fresh fish. It was brought for him from many miles away and roasted for him. Fine bread was also baked. These things were laid on the mat at the time of iftar. He looked at the meal for some moments. Then he said that it should be presented to certain orphan children. His wife requested him to satisty himself first whereafter they would take it to the orphans. He said, "If they satisfy themselves, I will be satisfied".

Self-conceit eliminated through zuhd :

He had the fear of the hereafter in him and he had removed all traces of arrogance from him through zuhd. Once, a man rode with him on a journey. Whenever he sat down to eat, he took just one morsel and stopped and he had only a sip of water. Ibn Umar asked him, "Are you satiated without eathing and quenched without drinking?" The man could not fight back tears in his eyes. He said, "I will not fill my stomach till I know where I will be tomorrow in Paradise or in hell". These words grieved ibn Umar ﷺ very much and he bowed his head down and never again did he eat to a full stomach.

Charity leaves his pockets empty :

Ayyub ibn Wail narrated that once Ibn Umar ﷺ received four thousand dirham from Mu'awiyah, four thousand more from another person and yet another two thousand. However, next day he bought fodder on credit. Ayyub asked his female slave, "Why did Ibn Umar ﷺ buy fodder on credit today though he received so much money in cash yesterday?" She said that he had distributed the money before the night was gone.

Ayyub went to the market and called out, "O traders what binds you to the world? Look at Ibn Umar ﷺ : He had ten

thousand dirhams yesterday but today he cannot pay cash for the fodder".

Spending in Allah's path :

Ibn Umar ؓ used to eat the last meal of the day with his family in one dish. Once a beggar begged in Allah's name. He went out to give him some tharid from his portion. When he returned, all the food was already consumed (and he remained hungry).

He used to invite lepors to his meals which he partook with them. He said "Perhaps one of them would be king on the day of resurrection".

Once a delicious meal was cooked and brought to him. He intended to give it to the poor, but before he could execute his intention, his wife took it away and kept it aside. He said "You have deprived me of giving it to the poor. By Allah, I will not taste any of it".

A man asked him if he might prepare for him an appetiser. Ibn Umar ؓ answered, "By Allah, since four months I have not had a full meal even once because I have been with people who went hungry once and ate the next meal".

Ibn Umar ؓ used to wear thick, rough garments. A man brought him a soft garment as a gift, but he returned it saying, "I am afraid that if I wear it, I might become arrogant. Allah does not like those who are arrogant".

Wishes of four youngs men :

Four young men gathered at the hijr Isma'il. They were Mus'ab ibn Zubayr, Urwah ibn Zubayr ؓ, Abdullah ibn Zubayr and Abdullah ibn Umar ؓ. They asked each other to name thei wishes. Abdullah ibn Zubayr wished for the khilafah. Urwah wished to be a source of learning and Mus'ab wished to be amir of Iraq and to marry Ayeshah bint Talhah and sakinah bint Husayn. Ibn Umar ؓ wished only to be forgiven. Indeed, each of the first three got what he had wished for and there is strong hope what Ibn Umar ؓ might also have got the wish he had made.

While he was walking in the haram, an arrow shot by one of the associates of Hajjaj ibn Yusuf struck him on his feet. He

retired to his home. Hajjaj visited him and claimed that if he knew the culprit, he would sever his neck. Ibn Umar ﷺ said, "You are the one who has struck me". He asked, "How is that"? Ibn Umar ﷺ said, "The day you brought the weapons in the haram of Allah".

Death :

Before his death, Ibn Umar ﷺ lamented that he would miss the thirst during the heat and the tahajjud. He died in Makkah in 73 AH. Hajjaj led the funeral salah.

Saeed ibn Musayyib رحمة الله عليه said, "The day Ibn Umar ﷺ died, he departed but there is no one now who does deeds like him and longs to meet Allah".

Abu Salamah ibn Abdur Rahman said that Ibn Umar ﷺ died and his merits resembled Umar's ﷺ .

☆☆☆

Haram ibn Hayyan رحمة الله عليه (هرم بن حيان)

(d 26 H, 647 CE)

☆ **THe heaven wept for him.**

☆ **He turned to Allah and Allah turned the believers to him.**

☆ **He had love fore the Prophets عليهم in his veins.**

He chose to follow the dead. The early predecessors also envied him. He filled the earth with his tears and blood.

He was a devoted worshipper, an ascetic, a wanderer and a traveller. He was one of the eight prominent ascetics, Haram ibn Hayyan Abdi Azdi رحمة الله عليه, of Banu Abdul Qays, a commander and a victor, a deeply worshipping habit. His name haram (old man حرم) was given to him because he was in his mother's womb for two years before being delivered during which period even his teeth had grown. He was commander of Banu Abdul Qays in their wars.

Wise words :

His heart had thrown out the love for the world and replaced it with the love for the hereafter. His sayings move hearts and impress minds. Some of them are:

☆ He who prefers the hereafter to this world is wise and he who does not disobey Allah is noble.

☆ Beware of the immodest scholar. Umar ibn Khattab ﷺ heard of these words and termbled with fear. He enquired from him what he meant and he said, "O Amir ul-Muminin, I had pious intentions. An imam may diffuse knowledge but perform evil deeds. The people will be misled because of his evil deeds.

Zuhd :

He had burnt down with fear from remembering the fire of hell. He struggled in life to free himself of sins.

One day the companion of the Porphet ﷺ, Hamamah (حممة) Dawsi رضی اللہ عنہ visited him. In the night Haram wept much. In fact, he sobbed. In the morning, Hamamah رضی اللہ عنہ asked him what made him cry. He said, "I thought of the night when the stars will break in to pieces thrown all over".

Sometimes, both of them stood before a fire till morning and then went to the florists and prayed to Allah for Paraidse. Sometimes, they went to the ironsmiths and prayed to Allah for refuge from the fire.

Sometimes Haram ibn Hayyan رحمة الله عليه roamed about in the night lamenting that he had not seen a fire like the one from which those who flee slept peacefully and a Paradise whose seekers slept.

Deeds depend on enablement :

He said, "If I was told that I am an inmate of hell, then too I will not cease to perform deeds so that my soul may not blame me".

When Haram ibn Hayyan رحمة الله عليه was made governor, he realised that his people would visit him. So he had a fire built between him and the visitors. They greeted him from a distance and he responded to them and invited them to get nearer. They said that they could not because of the fire. He asked, "Do you then went to meet me in a fire more fierce than this, in hell?" They went away on hearing these words.

Final instruction :

Haram ibn Hayyan was struck by a spear in a battle. He was taken away wounded and he become unconscious. The time of martyrdom seemed near. He was surrounded by people who asked him to give them some dying instructions. His voice was like a man's who is almost dead. He said, "Sell this, my cloak and repay my debt. If that is not sufficient then sell the slave. And I enjoin on you the last verses of surah an-Nahl :

" اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ صلے وَجٰدِلْهُمْ بِالَّتِى
هِىَ اَحْسَنُ ع اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ صلے وَهُوَ اَعْلَمُ

بِالْمُهْتَدِيْنَ ۔ وَاِنْ عَاقَبْتُمْ فَعَاقِبُوْا بِمِثْلِ مَاعُوْقِبْتُمْ بِهٖ ؕ وَلَئِنْ صَبَرْتُمْ لَهُوَ
خَيْرٌ لِّلصّٰبِرِيْنَ ۔ وَاصْبِرْ وَمَا صَبْرُكَ اِلَّا بِاللّٰهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ
فِىْ ضَيْقٍ مِّمَّا يَمْكُرُوْنَ ۔ اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ "

"Call to the way of your Lord ....".

(*16 : 125* to the end of verse *128*).

Wonderful experience at the grave :

He died on a hot day. Whan he was buried, a cloud appeared over the grave and poured down its water. Not a drop of it fell on either side of the grave. All the water fell on the grave. It is said that then grass grew over it.

☆☆☆

Amr ibn Utbah رحمة الله عليه

(d 32 AH, 653 CE)

- ☆ **He spent the night in prayer.**
- ☆ **His murmut overcame the lion's roar.**
- ☆ **His supplication was a key to mercy, his ruku the lamp of the night, and his fast the meal of the day.**

He was modest before Allah lest he fear anyone besides him. He was devoted to worship with concentration and humility. He was Amr bin Utbah ibn Farqid as-Salma رحمة الله عليه, well-known pious man of kufah. He was so occupied in worship that he had no time to narrate ahadith.

He lived to fast, remember Allah and offer the salah. He was trust worthy. When his companions set out to wage battle, they did not appoint anyone to guard while he engaged in much salah in the night. There are many strange (but time) incidents concerning his zuhd and nearness to Allah, but those who listen to them dismiss them a fairy tales.

His strange experiences :

A servant of Amr ibn Utbah رحمة الله عليه, said that when they woke up one hot afternoon, they missed him. Ultimately, they found him on a mountain in the prostration posture and a cloud gave him shade overhead.

One night they found him offering salah. Suddenly, they heard the roar of a lion. They ran away but he did not budge from his salah. There was not even a slight jerk. When they asked him later, he responded in the tone of ascetics, "I feel so modest before Allah that I fear none besides Him.

Abstinence :

Every day he ate only two pieces of bread (of the Asian kind called roti) He ate one at suhur and the other at iftar. He was a

great ascetic and only concentrated on the means to the hereafter. His father loved him for this and was helpful to him for his personal needs. He would say, "Father, I am a slave. I work hard to free my neck. Let mé work for that".

His father would answer, "My son my love for you is for Allah's pleasure and as a father's love for his son". He said to his father that he had sent him seventy thousand dirhams which he had with him intact and if he wished he could have them back or he may permit him to spend them in Allah's way. His father gave him permission to spend them and he distributed each dirham of it in charity.

Amr bought a horse for for thousand dirhams and sent it to gallop in Allah's path. But the people to whom he had sent it began to feed it heavily so as to raise its monetary value. Amr رحمة الله عليه sent them a message, "Each step the horse takes in Alla's path against the enemy is dearer to me than the four thousand dirhams".

Some dark nights he would ride a horse to the graveyard. There he would call, "O dwellers of the graves, records of deeds are wound up. Deeds are taken away". Then he would cry and fall down in fear and grief. He would return only when it was morning and join the fajr salah.

Supplication answered :

He had a clean, pure heart and his prayers were answered. He was outspoken. He prayed for good allround. He said, "I prayed to Allah for three things. He has granted me two and I await the third.

The first prayer I made to Him to bestow on me zuhd, so that now it does not concern me what comes and what goes. The second I beseeched for strength to offer the salah and he did bestow that to me. The third I prayed for martyrdom and I await that.

Martyrdom :

Thus, when he proceeded for jihad, he had a white robe on him. He commented, "By Allah, if my blood pours on this robe, it will look very nice". During heavy fighting he was struck by an arrow.

Ibrahim ibn Alqamah رحمه الله عليه, said, "I saw blood ooze exactly where he had placed his hand". He was martyred.

This was in the times of Uthman ibn Affan ﷺ in Azerbaijan in 32 AH. He was buried in the very place that he longed for, Marj. ❶

☆☆☆

❶ There are many places of this name in the Midle East. The word means, grazing ground.

Uways al-Qarni رحمة الله عليه

(d 37 AH, 657 CE)

- ☆ **Black-complexioned, commoner, apparently ordinary, yet recognised in history as great.**
- ☆ **Overlooked by earthlings but well-known for those in heaven.**
- ☆ **Thought of death snatched his happiness from him.**

Revelation hed the Prophet ﷺ preserve his appearance. He washed off sins with the hands of prayer. He was Uways ibn Aamir ibn Jaz ibn Maalik al-Qarni. He was one of the eight prominent ascetics, one of the early religious men and leaders of the tabi'in. He belonged to Yemen and he resided in villages, deserts and mountains. He was alive in the times of the Prophet ﷺ but was prevented from meeting him because he had to look after his mother. The Prophet ﷺ died and he could not see him. Thereafter he went to Madinah as a member of a deputation.

His family members thought that he was insane. So they had built a small room for him outside their door and they could not see him for many years. He earned his livelihood by selling stone of fruit that he collected from the streets. He also picked up any date that had fallen down and would eat it at the time of iftar. Everything about him spoke of the ascetic in him. He had dusted off the stains of the world on him and eagerly searched for the hereafter.

The Prophet's ﷺ tribute to him :

The Prophet ﷺ told his sahabah رضي الله عنهم about him. He said, "There is a man among the good tabi'in. His name is Uways. He has a mother. Uways has marks of leprosy. Ask him to make istighfar for you".

Arrival in Madinah :

Umar ibn Khattab ﷺ preserved these words of the Prophet ﷺ. Hence, whenever a deputation arrived from Yemen, he asked

about Uways ibn Aamir until finally he did come in a deputation. Umar ؓ asked him, "Are you Uways ibn Aamir?" He said, "Yes". He asked, "Were you from Murad[1] and now belong to Qarn?" He said, "Yes". He asked, "Did you have leprosy and now only have its marks?" He said, "Yes". Again, is your mother alive? He answered yes. Then Umar ؓ told him that the Prophet ﷺ had described him to them as he had questioned him and had also said, "If Uways says anything on oath then Allah surely makes it good. If you can ask him to seek forgiveness for you, do so".

Umar ؓ then requested him to make istighfar for him and he did it. Umar ؓ asked him, "Where do you intend to go?" He said, "I wish to go to Kufah". Umar ؓ asked, "Shall I write a letter to the governor of Kufah to look after you?" Uways said, "I prefer to be among the weak".

Renown in Kufah :

When some prominent people of Kufah came to perform hajj the year following, Umar ؓ asked one of them, "How is Uways?" asked one of them, "How is Uways?" He said ruefully, "In a dilapidated house and with few belongings". Umar ؓ then narrated to him the Prophet's ﷺ saying.

On his return to Kufah, this man met Uways رحمة الله عليه, and kissed his hands and weeping, requested him to make istighfar for him. Uways رحمة الله عليه said, "You too have returned fresh from a pious journey, so make istightar for me". He also asked, "Did you meet Umar ؓ ?" He said, "Yes, But, do make istighfar for me". Uways said, "I will make istighfar for you only when you promise me that you will not ridicule me and you will not narrate to anyone the hadith you have heard from Umar ؓ about me". He gave the assurance and Uways رحمة الله عليه, sought forgiveness for him.

Retiring to the mountains :

However, in just a few days, this man disclosed the secret and the Prophet's ﷺ hadith about him. The people of Kufah thronged to him to request him to make istighfar for them. Uways retired to the mountains where none could find him.

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[1] A tribe.

Lack of clothes :

Uways رحمة الله عليه, words left an indelible impression on the minds. Asir ibn Jabir said the same thing and regretted that they had driven him away. With the help of a man, he managed to trace him in a cave in the mountains. He had no clothes to wear, so Asir gave him his own overall sheet. Actually, Uways رحمة الله عليه, used to give away his garments too as charity so that he had nothing to wear on Friday, too. He picked up loaves of bread from the streets and half of those, he ate and the rest he gave as charity.

Excuse before the Lord :

In spite of his poverty, when it was night and darkness all over, he rolled up his sleeves and stood up on his kness and, looking up to the heavens, prayed, "O Allah, today, I ask to be excused for every hungry one because I have no food in the house apart from what is in my belly, and no garment apart from what I wear".

Haram ibn Hayyan came to him one day and requested him to give him some advice. He said, "When you go to sleep, wait for death and when you stand up, pray to Allah to set aright your heart and intention".

His slogan :

The slogan of Uways رحمة الله عليه, was, "Stick to the Truth during hardship and do not enjoy falsehood during happiness". Hence, he always adhered to the truth.

During the battle of Siffin when both sides faced each other, a man from the army of Shaam called out, "Is Uways Qarni among you?" When he was told that Qarni was there, he said, "I had heard Allah's Messenger ﷺ say that Uways Qarni was good among the tabi'in," and the man deserted the army of Mu'awiyah رضي الله عنه and joined Ali رضي الله عنه.

Fear of death had deprived him of every happiness.His life was grief and fear. A man from Murad once asked him how he began his morning and he said, "With Allah's praise". He asked about the days and he replied, "How does a man spend his day if in the morning he fears that he will not see the evening, and in

the evening he is unsure that he will arise in the morning, whether he is going to Paradise or to hell? O you from Murad, death and the thought of it leave no happiness for the believer".

Wonders and death :

His achievements were well-known during his life-time as well as after his death.

Abdullah ibn Salmah رحمة الله عليه said that during a jihad in Azerbaijan Uways رحمة الله عليه was with them. On their return journey. Uways رحمة الله عليه fell ill and then died. So, they encamped on the way. They found a grave already dug a spring of water by its side and a scented shroud lying there. They bathed him with the water and enshrouded him in that very shroud and buried him in the grave.

After travelling ahead, some of them thought of returning and making a supplication for him before resuming the journey. They went there but there was no trace of the grave whatsoever.

According to one version, he died during the battle of Siffin.

☆☆☆

Aamir ibn Qays رحمة الله عليه

(d 55 AH, 675 CE)

- ☆ **He died with deeds of Prophets عليهم .**
- ☆ **He worshipped Allah as though he saw Him.**
- ☆ **He was modest of Allah lest he worship anyone else.**

Through dhikr, he made a light of love for Allah. He was the monk of this ummah, the ultimate of asceticism, a guide and a protector. He was Abu Umar Aamir ibn Abdullah ibn Abdul Qays Anbari ﷺ. He was from Banu Anbar, of Basirah. He was a student of Abu Musa Ash'sry ﷺ in zuhd and worship. He learnt the Qur'an from him and was constantly concerned with the hereafter. Maalik ibn Dinar رحمة الله عليه, said of him that he was the monk of this ummah.

Only fear of Allah :

He had fear of Allah deeply ingrained in him. This was evident from the way he trembled when Allah was remembered. He used to say, "If anyone fears Allah then Allah causes every thing to fear him. And as for him who does not fear Him, Allah makes him fear everything".

He was offering the salah one day when the devil took the form of a snake and creeped under his garment to emerge from his collar. But Aamir neither moved nor showed fear. "Why did you not shoo it off?" Someone asked. He said. "I was modest before Allah that I fear anyone other than Him. I did not perceive when he came in and went out".

Love for the salah :

When he stood for the salah, he found his soul largely in love for it. When the sun was fairly high, he would stand up in salah and crry on till the asr salah. His feet had swelling on them and he would say, "O soul you are created for this!" He had

bound himself to offer a thousand raka'at every day. He was the first to enter the mosque and the last to come out of it. If any one saw him then he would shorten his salah.

Tawakkal :

He had great trust in Allah. He was like a rock before difficulties and never submitted. One day, he was informed that his neghbourhood was on fire. He said, "Do not warry. The fire obeys Allah's command". Then he resumed his salah. The fire spread wide but changed its course when it was near his house.

He gave no importance to property and spent as though he had no fear of poverty. He was certain that wealth did not decrease from giving charity. In fact, when he drew his salary, he put it in a purse and whichever needy person he met on the way, he gave him something out of it. At home, he gave the purse to his wife and she found all the salary in it, intact.

Zuhd :

One evening, his niece brought him a milk bread for iftar. Suddenly, a beggar begged for food. He gave the bread to him. Then she brought him a date. He ate that and drank water over it for his iftar. He said to her, "O niece, this belly is like a vessel that will be full with whatever you put in it, but what you send forward will be a treasure for you".

He had no wordly possession in his house, except the very basic small things. The female slave of Ibn Qudamah said that she saw in his house just one receptable of water and he had very ordinary garments on him while he was engaged in salah.

He would say of the fruits that they would perish and again grow. He said to the people, " Life surrounds four things: clothes, women, sleep and food. As for me, I do not care about what clothes I wear and I do not care about women whether I look at them or at the wall. However, sleep and food have overtaken me to some extent, By Allah, I will remove their harm on my own through my love". Hasan رحمة الله عليه, said that he succeeded in that.

One day he wept wondering over the night that will be followed by the last Hour. One day, he was very restless and trembled like a slaughtered sparrow and drew within himself as

though corn in the oven. He prayed aloud, "O Allah, the fire of hell has prevented me from sleeping. So, forgive me!"

He almost had no hopes. He thought of death as nearer to him than his shoe laces. Thus, while he was engaged in salah one day, a man came and sat down beside him. He shortened his salah and asked him to say what he wanted, quickly. The man asked, "What is the hurry about?" He said, "May Allah be merciful to you. I am in a hurry to meet malak ul-mawt"❶. Whan he went away later, he resumed his salah.

Abstained from marrying :

The governor of Basra once asked him why he did not marry. He said, "I have not abandoned the idea, but hove been trying to send a proposal". (Perhaps, he referred to the maidens of Paradise known as hur ayn).

Avoided the doubtful :

He did not eat Cheese while he was on a land where the Majusis lived. He said, "If two Muslims gave testimony that the ingredients did not contain a dead animal then he would eat it".

Refrained from the rulers :

When the amir asked him why he did not visit the rulers, he said, "The supplicants come to you. So call them and give them what they want. Then, you may call those who need nothing from you".

He saw that a dhimmi was being mistreated. Quickly, he put his cloak over him and said, "I cannot see the covenant of Allah being flouted." He protected him from the persecutors.

Final words :

Aamir ibn Qays رحمة الله عليه became seriously ill and was bed-ridden. He recited to his visitors this verse of the Qur'an, saying that it made him weep :

" إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ "

"Allah accepts only from the God-fearing". (5 : 27)

❶ The angel of death.

As his pain increased, he lamented that he would miss the thirst of fast on a hot day and the standing before Allah on a cold night. He wept because of paucity of his provision for his long journey, because he was at the crossroad of Paradise and hell, not knowing where he would end up.

Deat :

He died in Bayt al-Maqdas in 55 AH.

☆☆☆

Abu Muslim Khawlani رحمة الله عليه

(d 62 AH, 681 CE)

- ☆ **Friend of Eesa ibn Maryam in Pradise.**
- ☆ **He obeyed Prophet Muhammad ﷺ and collected with it the miracle of Propehet Ibrahim ؑ.**
- ☆ **The qutub of the ascetics.**

He never missed a good thing. He was very fierce in war. He was Abdullah ibn Thawb al-Khawlani, the trustworthy jurist tabi'i.

He was from Yemen. He embraced Islam during the Prophet's ﷺ lifetime but came to Madinah in the times of Abu Bakr ؓ and then miqrated to Shaam. His life and character resembled miracles and wherever he was wonderful happenings surrounded him. He faced many hardships but he faced them bravely.

The pretender to prophethood from Yemen, Aswad Ansi tried to lure him and even threw him in a fire, but he emerged unscatched. The commanders in wars regarded him as fortunate and positioned him in the front ranks.

Against the accursed Aswad Ansi :

In Yemen, Aswad Ansi claimed to be Prophetﷺ. He summoned Abu Muslim and conversed with him. He asked, "Do you confirm that Muhammad ﷺ is Allah's Messenger?" Abu Muslim رحمة الله عليه said, "Yes of course!" He asked, "Do you confirm that I am Allah's Messenger?" Abu Muslim رحمة الله عليه said, "I cannot hear you". Aswad Ansi repeated his question and he gave the same answer. His answers demolished the terror of Aswad Ansi and he ordered that a fire be kindled and had Abu Muslim رحمة الله عليه thrown into it, but he emerged from it safe and sound. Aswad Ansi was advised by his henchmen that if Abu Muslim was left alone then he would create mischief in his territory. So the accursed exiled him and he emigrated to Madinah.

With the shaykhayn :

When he reached Madinah, the Prophet ﷺ had died and Abu Bakr ؓ was the khalifah. He entered the Masjid Nabawi and stood leaning on a pillar. Umar ؓ saw him and asked him about him. When he said that he was from Yeman, Umar ؓ asked him about the man whom the enemy of Allah had cast into the fire and asked, "Are you not the one, by Allah?" He confirmed that he was the one. Umar ؓ embraced him, kissed him between his eyes and led him to Abu Bakr ؓ. They made him sit between them and one of them said, "Praise belongs to Allah who kept me alive till I could see the man who experienced the same thing that Prophet Ibrahim, Khalil ur-Rahman experienced."

Turning away from the world :

He was not bothered by worldly desires. Also, he would go away from anyone who talked of worldly matters.

Once he entered a mosque and sat down among a group of men there who he presumed were engaged in remembering Allah. But, they were engrossed in worldly affairs. He looked at them in amazement and said, "Subhan Allah. Your example is like a man trapped in heavy rain. He found a door and thought he would seek shelter inside till the rain was over. But, when he went in, there was no ceiling. I also came to you hoping to find mention of Allah here, but you are occupied in worldly pursuit".

Humility :

He was very humble and given to much worship. He kept a stick in the mosque. When he felt sleepy, he struck the stick on his feet once or twice and resumed the salah.

Two men visited him once, and his wife told them that he was in the mosque. They found him offering salah and sat behind him quietly. He was in the posture of ruku and was so long there that anyone else would offer three hundred or four hundred raka'at salah during that time. When he finally finished the salah, they told him that they were sitting there for a long time. He said that if he had known then he would have shortened his salah.

Extraordinary feats :

Abu Muslim رحمة الله عليه performed many wonderful feats. But, he was quiet about them and never expected acclaim from anyone.

One day, his wife complained that they had no flour. He asked if she had anything whatever. She had one dinar with her. He took that and an empty bag. In, the market, a beggar intercepted him and he gave that dinar to the beggar. Then he filled the bag with sawdust and quietly went home, knocked the door and as his wife opened it, placed the bag there and quickly retraced his steps.

He came home very late in the night and his wife placed before him fresh bread. He asked her, "Where did you get this from?" She sid, "I made them from the flour you had placed at the door". He ate the bread, weeping the while.

Over the river, shipless :

He was in Rome during a battle. They were confronted by a river. He told the men that they should take Allah's name and walk over it. He took the lead and the others followed him, the water did not even wet the knees of the horses.

Advice to Khalifah :

When Mu'awiyah ﷺ became Khalifah, Abu Muslim رحمة الله عليه went to him and said, as he entered in, "Assalaamu Alaykum O Ajirul-Mu'minin" (labourer of the believers). people in the assembly began to whisper and some 'hushed' him. But, Mu'awiyah ﷺ had bowed his head and said, "Do not say anything to Abu Muslim, for, he knows better what he has said". Abu Muslim رحمة الله عليه said to him, "When Allah has made you responsible for the affairs of the people then in His sight you are like a shepherd hired on wages.

If you lookafter them well and improve their condition and health, he will pay you your wages and reward you. But, if you are careless and they suffer an4 their condition deteriorated, he will not pay the wages and will be angry and punish you.

So, follow the path that is better and rewarding for you, "Mu'awiyah ﷺ raised his head and said, "O Abu Muslim, we know you to be a well-wisher for all".

Friend of Prophet Eesa عليه السلام *:*

The Muslim were returning from Rome at night. They were about four miles away from Hims.

Suddenly, a monk came out of his monastary and asked them, "Do you know Abu Muslim Khawlani?" They said, "Yes". He said, "When you meet him convey to him my Salaam, for, we find in our books that he will be with Prophet Eesa عليه السلام in Paradise.

But, you will not find him alive". Indeed, when they were near Damascus at Ghawtah, they learnt that Abu Muslim رحمة الله عليه had died.

☆☆☆

Alqamah ibn Qays رحمة الله عليه

(d 62 AH , 681 CE)

☆ **His heart was towards religion.**

☆ **He had a sweet voice in which he recited the Qur'an.**

☆ **He was like a bag of musk that spread pleasant happiness.**

He was the cream of the ascetics, the adornment of the reciters of the Qur'an, the ummah's man of Allah, Abu Shubl Alqamah ibn Qays ibn Abdullah ibn Maalik an-Nakha'i al-Hamdani, the trustworthy tabi'i.

He was born during the lifetime of the Prophet ﷺ . He acquired knowledge and diffused it and learnt fiqh from the sahaba رضى الله عنهم . He used the sword of faith against the enemy and fought many battles including the siffin and the jihad of Khurasan. He took up residence in Kufah. He was the jurist of Iraq.His manners and attributes resembled Abdullah ibn Mas'ud رضي الله عنه .

He had a sweet voice like Prophet Dawud's عليه السلام . Ibn Mas'ud would request him to recite the Qur'an to him. He used to read the entire Qur'an in five days. He died without a child. Murrah called him the man of Allah of this ummah.

Learned and meritorious :

He was very learned so muh so that even the sahaba رضى الله عنهم consulted him on religious issues. Ibn Mas'ud said of him, "Whatever I read or know, he too reads and knows". Qabis ibn Abu Zabyan رحمة الله عليه asked his father why he went to Alqamah and not the sahaba رضى الله عنهم . He said, "I have seen many of the sahabah رضى الله عنهم consult him and seek edict from him".

In spite of that he never set up a religious circle for teaching, nor did he lean on a pillar, Rather, he kept away from the circles.

Someone asked him why he did not sit in the mosque that people might sit with him and seek answers to their questions. He trembled and, shaking his head, he said, "I do not like people to trample my neck and say: This is Alqamah".

Away from the kings :

He never went to any ruler's house. When asked about it, he said "By Allah, I will not acquire anything of their world, except that they acquire from me religion the like of it. But, I fear that they will take from me lesser they what I take from them".

Abu Wa'il رحمة الله عليه, said that Ibn Ziyad summoned Alqamah رحمة الله عليه, when he became governor of Basra and Kufah, but Alqamah رحمة الله عليه, did not go. Abu Wa'il رحمة الله عليه, and someone else went to him to find out his reasons for not going to Ibn Ziyad. He said, "Remember, if you ever get anything from the rulers, they will take from you that which is better than what they give".

Death :

When death was near, he advised the people that they should not cry over him as the pre-Islamic people did. No one should be inconvenienced because of him. "Shut the door", he said, "and no woman must follow my funeral. Do not carry fire when you accompany the funeral. If you can then let my last words be لا اله الا الله (and do not talk to me after that)".

He did in kufah in 62 AH, and was buried there.

☆☆☆

Rabi ibn Khathim رحمة الله عليه

(d 63 AH, 682 CE)

☆ **The Prophet ﷺ would have liked him if he had seen him.**

☆ **His whisper was tasbih, his speech hamd and his loud voice the kalimah and takbir.**

He was a young man who became an ascetic early in life and led a life of abstinence and piety. He was Abu Yazid Rabi ibn khatim Thawri Kufi, a very intelligent man. He was born after the Prophet's ﷺ death. He wore poor quality garments. He was one of the companions of Abdullah ibn Mas'ud رضي الله عنه.

His lips were always engaged in rememberance of Allah but he led a quiet, unknown life. He did not miss the life of the ascetic but also did not take it up to flee from poverty. Rather, he had much (of the worldly possessions) which he abandoned.

Ibn Mas'ud رضي الله عنه said to him that if the Prophet ﷺ had seen him, he surely would have liked him and made him sit next to him. The companions of Ibn Mas'ud رضي الله عنه said to Sha'bi رحمة الله عليه, that Rabi رحمة الله عليه was the most God-fearing of them all. Alqamah ibn Murthad رضي الله عنه said that Rabi' was on of the eight tabi'in who were exceptional ascetics.

Dhikr :

He rememberred Allah and was lost in thought, often. This was like his Mi'raj. Ibn al-Kawa رحمة الله عليه once asked him to guide him to someone better than him. Rabi رحمة الله عليه said, "He is better than me whose speech is pious, silence is thoughtful and walk is pondering". When asked, he said, "We begin our morning in sin. We eat out provision and await the end of our term".

When some people asked him to join their company, he said, "If rememberance of death is removed from my heart even for a

moment then it will be in confusion".

Love for salah and fasting :

He loved to engage in salah and fasting to an immense degree, and nothing could keep him away from worship in the night.

When he was paralysed on one side of his body, he went to the mosque supported by two men and when someone reminded him that Allah had excused such people from the mosque, he said, "But I do hear the call حي على الفلاح (come to success), and whoever hears it must come even if he has to crawl all the way". In his prostration, he looked as though some clothes had been thrown there. Sparrows sat on his back.

Away from fame :

He liked to keep to the side lines and not to be spoken of. His female slave said that he did everything in secret. If anyone visited him while he was reciting the Qur'an, he quickly concealed it in a piece of cloth.

He exercised tremendous self-control. Once, someone stole his horse. A man suggested that he should curse the thief. He said, "Rather, I will pray for him". And he prayed, "O Allah, if the thief is rich, forgive him. If he is poor, enrich him".

A man of Banu Tamim disclosed that he was close to Rabi ibn Khathim رحمة الله عليه for ten years. During this period he never heard him talk of worldly affairs apart from two questions, "Is your mother alive?" and "How many mosques are there in your locality?"

The thought of hell-fire had made him sleepless. His daughter asked him, "Father, why do you not sleep as all do?" He said in a sad tone, "Daughter, hell does not let me sleep".

Final moments :

When sickness made him bed-ridden, he remarked that there was nothing among the absent better than death which a believer awaits. As his sickness aggravated, his daughter wept for him.

He advised her to be pleased that her father was getting the good. Someone suggested that a physician should be called, He said, "There had been sick people in the times of Aad, Thamud and Ashab ur Rass, and in other times, but neither the sick nor the healer survived. Both, the one who conveyed news of death and he who died, perished.

Death :

He died, after the event in Karbala during which Imam Husayn ﷺ was martyred in 63 AH. At that time Ubaydullah ibn Ziyad was governor of Kufah.

☆☆☆

Masruq ibn Ajda رحمة الله عليه

(d 63 AH, 682 CE)

☆ **He slept only in prostration.**
☆ **Was always overcome with fear.**
☆ **Monk of the night.**

He was the imam, guide and trustworthy tabi'i. He was Arif Billah. He possessed a glowing heart. He was Abu Ayshah Masruq ibn Abdur Rahman Hamdani, from Yemen. He was kidnapped (or stolen) in his childhood, hence, he got the name Masruq (what is stolen).

He became a Muslim in Makhdarmi in the Prophet's ﷺ times and visited Madinah in the khilafah of Abu Bakr رضي الله عنه. He was devoted to learning and had a God-fearing attitude. He was a resident of Kufah and was a poor, hard-pressed man.

When he met Umar رضي الله عنه and gave his name, Umar رضي الله عنه said, "Ajda" is the name of Shaytan. You are Masruq ibn Abdur Rahman". Thenceforth, he was known by this name.

Scholarly standing :

He learnt much from Shurayh. He affered the salah with full concentration as though he was a monk in the darkness of the night. He lost a hand in the battle of Qadsiyah.

When Ubaydullah ibn Ziyad came to Kufah and enquired about the most meritorious man there, he was told about Masruq رحمة الله عليه .

He travelled to circles of knowledge and learnt hadith from its scholars. Sha'bi said that he did not find anyone anywhere as aspiring as Masruq for learning. One day, he travelled from Kufah to Basra to a man to ask the meaning of a verse. He too did not know and directed him to a scholar in Shaam. So, he went there.

Strange accounts :

Some of the accounts associated with him are mind boggling. For instance, when he went to perform hajj, he never slept during the pilgrimage except in the prostration posture. Till he returned, he only lied down on his forehead.

His wife said that he had swelling on his feet through much salah. When he was appointed a qadi, he never drew the salary, saying that Allah had bought his life and property from the believers against Paradise. He said, "I have a good opinion only when the servant says that there is no flour and dirham in the house".

Reality of the world :

One day, he was riding a mule with his nephew as his co-rider. He said to him, "Shall I show you the world?" He took him to the ancient ruins of Hirah and said, "This is the world. Its people ate and turned it into waste, and wore garments and turned them into tatters".

One hot day while he was fasting, he fell unconscious. His daughter said, "Father, break the fast". He said, "This will not be easy for me. I seek the easiness on the day that will be like fifty thousand years". He also said, "So much knowledge suffices a person as makes him fear Allah. And so much ignorance suffices one as makes him proud of his deed".

Final moments :

When he was dying, he wept saying, "I am between two paths and do not know where I will be taken. Will I be taken to Paradise or to Hell?"

He departed from this world absolutely empty handed. He had no possessions and went just as he was born. People could not find even money to buy his shroud. So, they borrowed money for it. He died in Kufah in 63 AH.

☆☆☆

Ahnaf ibn Qays الله عليه

(d 63 AH, 682 CE)

- ☆ **He avoided fame but fame pursued him.**
- ☆ **He was deprived of the distinction of a sahabi but not of the Prophet ﷺ pleasure.**
- ☆ **Could have become a leader even in his mother's womb.**

He was among the distinguished men of Arab. He was wise and pious. He was Ahnaf ibn Qays ibn Mu'awiyah ibn Husayn al-Mari Sadi Taymi رحمة الله عليه.

His kunyah was Abu Bakr. He was named Ahnaf because he had crooked calves and the word hanaf means crooked calve. He was ugly and short-statured, but he was very wise and was regarded among the greats of Islam.

He was the chief of Banu Tamim. He was eloquent and brave. The Prophet ﷺ prayed for him and he made a prostration of gratitude to Allah for that. He said, "I have no deed besides the Prophet's ﷺ prayer to get me pardon on the day of resurrection".

He was born in Busra and grew up an orphan. Though he lived in the Prophet's ﷺ times, he could not meet him. He led a delegation to Umar ؓ when he was the Khalifah. Umar ؓ detained him with himself and he stayed there for a year before he returned to Busra.

Umar ؓ wrote to Abu Musa Ash'ary ؓ to have Ahnaf with him as an adviser.

He participated in the Battle of Khur'asan but kept aloof from the Battle of Jaml. In the Battle of Siffin, he was on the side of Ali ؓ .

He said of himself that he resembled the description in this verse of the Qur'an :

"وَ اٰخَرُوْنَ اعْتَرَفُوا بِذُنُوْبِهِمْ خَلَطُوْا عَمَلًا صٰلِحًا وَّ اٰخَرَ سَيِّئًا عَسَى اللّٰهُ
اَنْ يَّتُوْبَ عَلَيْهِمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ"

"And there are others who acknowledge their sins, they mixup one deed that is good with another that is evil. It may be that Allah will turn to them. Surely Allah is forgiving. Merciful".

(9 : 102)

Humility :

Ahnaf would cry to Allah in solitude, "O Allah, if you punish me then I deserve it, but if you forgive me then you are worthy of it".

He used to say, "Surprising is the arrogant who forgets that he has gone through the vagina (place of urine) twice".

His intelligence, clemence and piety had earned him leadership of his people. They offered to appoint guards for him. He declined their offer, saying that he had heard of guards or keepers of hell only.

All his life he lived in a house of bamboo. Once someone repaired the roof when he was away. On coming back, he refused to go into his house unless the repairing was undone.

When he was asked how he became a chief, he said, "If the people criticise the water, I will stop drinking it too".

Fear of Allah :

Ahnaf رحمة الله عليه was restless like a sick person and wept for fear of hell like a lost child's mother. When alone, he took a copy of the Qur'an and his salah in the night comprised of prayer only. Whenever the felt that he had committed a sin or wrong, he kept his hand over a burning lamp and said to himself that he should remember his sin.

Much fasting :

He was accustomed to fasting and he continued to do that in old age too. When he was advised against it lest he became weak, he said, "I hoard them for a long journey ahead". He was a well-known resolute Arab.

One day, he was going alone through a suburb of Basra when a man came across him and reviled him and picked faults with him. He did not say anything but walked on quietly till he was near habitation.

He looked at the man and said, "Nephew, if you have to say more, do so before my people hear you and hurt you".

Rights of neighbours :

One day, he was on the roof of his house. His eyes fell on his neighbour. He not only withdrew them but also said to himself that he had done wrong and resolved never again to go to the roof.

Once, he went to Mu'awiyah ﷺ and sat down silently among the people without uttering a word. When Mu'awiyah ﷺ asked him in surprise, "Why don't you speak?" He said very confidently, "If I lie, I fear Allah, but if I speak the truth, I fear you".

He never complained to anyone. He had lost his eyesight for forty years but never complained to anyone about it.

People once praised him on his face saying that they had not seen anyone as dignified as him. He blushed and derived them, saying, "Only that I find myself very hasty in three things. When it is time for the salah, I hurry up and offer it, when a proposel is received for an unmarried from a match, I hurry to marry her off, and I hurry to bury the dead when th funeral is ready".

Wonders :

Some of his great wonders are also well-known. One day he was disturbed by ants. So he took a chair and placing it near their hole, he sat down on it. Then he praised and glorified Allah and said to the ants, "You have hurt me. Let that be enough, otherwise I will hurt you". The ants withdrew to their hole.

Unmatched compassion :

While he was in his house, some people suddenly brought his son's corpse and his nephew bound in fetters. They said, "This your nephew has killed your son". Without the least stir or froth, he said softly, "My nephew, you have committed a sin against

Allah and have used your own arrow to hurt yourself and kill your cousin".

He addressed his other son, saying, "Son untie your cousin and arrange to bury your brother. And take a hundred camels as bloodwit to his mother because she is a weak woman".

Death :

Ahnaf ibn Qays was a friend of Mus'ab ibn Zubayr, He took a deputation to him in Kufah and died there in 63 AH.

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Safwan ibn Muhriz رحمة الله عليه

(d 74 AH, 693 CE)

☆ **He engaged in salah all night.**

☆ **His home was his grave.**

☆ **People cried when he said الحمد لله (Praise belongs to Allah)**

His sincerity appealed to the hearts and his words penetrated into them. He was a devoted worshipper, a righteous man and a saint, Safwan ibn Muhriz ibn Ziyad al-Mazini. He was a distinguished tabi'i.

He recognised the world without hoarding its wealth. His nights were bright with his salah and he shuned worldly conversation. He spent his life in the world as a king who had the world under his feet and the crown of honeour and faqwa on his head.

His routine :

He had only a single flat bread (roti) for iftar all his life and was satisfied with a few gulps of water. Thereafter he engaged in salah till it was morning. After the salah of fajr, he took the Qur'an in his lap and recited it till it was time of duha (or chast). He got up and offered the salah till it was near the Zawal when he lay down and slept till zuhr. After the salah of zuhr, he offered the salah till asr. Thereafter, he recited the Qur'an till the sun became yellow.

Abu Hasan Basri رحمة الله عليه, had the people around him. He sermonised them. He said, "I have met such people who abstain from the lawful as they abstain from the unlawful. I have met such people whose pieties might not be accepted as your sins might not be accepted. I have also met such people who sit down on the ground to eat and they sleep on the ground. One of them is Safwan ibn Muhriz".

Zuhd :

He never cooperated with anyone in building houses in the world nor in collecting lawful, pure and desirable things. He had made for himself a small basement in which he slept. After eating roti, he regained strength and drank some water, and said, "Farewell to the world and its people" (meaning that he had nothing to do with them)".

Enchanting speech :

His speech was sweet as nightingale. As he spoke, people could not fight back their tears. He spoke from the core of his heart and moved hearts of other people. People would sit around them and engage in dhikr and speak of the hereafter, but found no stimulation in it. So they requested Safwan to preach to them. The moment he began to speak and merely said, (الحمد لله) their hearts moved and tears dropped down their moved and tears dropped down their eyes.

Whose prayers were answered :

Safwan's رحمة الله عليه prayers were answered, not rejected. Once, the amir of Basra arrested Safwan's رحمة الله عليه brother. He approached everyone of some standing but to no avail. In the night, he slept on his prayer rug, sad and disturbed. A man came in his dream and said to him that he should ask what he wanted from the true source. Accordingly, he got up, made ablution and offered the salah and supplicated Allah, his voice rising like thunder.

In answer, the Amir, Ibn Ziyad became soft-hearted and woke up from his sleep with a shock. Perspiration trickled from his forehead. At that very moment, he proclaimed that Safwan's رحمة الله عليه brother must be brought to him that very moment. When he was brought, Ibn Ziyad said to him, "Go away now. I do not need a surety from you". He came home and knocked at the door and Safwan رحمة الله عليه opened the door!

Death :

Safwan ibn Muhriz رحمة الله عليه died in 74 AH in Basra. Bishr ibn Marwan was the governor at that time.

☆☆☆

Aswad Nakha'i رحمة الله عليه

(d 74 AH, 693 CE)

- ☆ **He was given to much salah and fasting.**
- ☆ **He is known because of his zuhd.**

He brightened the night with his salah. His asceticism kept him occupied in salah and fasting. He was Aswad ibn Yazid ibn Qays al-Nakha'i, رحمة الله عليه a shcolar of Kufah. He was the nephew of Alqamah ibn Qays ﷺ, but older than him. He was pious, God-fearing and a hafiz. He was like a monk in worship and he countered the temptations of the soul.

He was a Makhdarmi. He had also seen the pre Islamic days as he did see Islam, but he could not meet the Prophet ﷺ. He was among the chief tabi'in رحمة الله عليه, and he had the honour of learning from the sahabah عنهم. He was among those ascetics who travelled much.

Alqamah ibn Marthad رحمة الله عليه, said that zuhd was perfected by eight tabi'in, Aswad رحمة الله عليه, was one of them.

Zuhd :

He spent a pure life, free from idle talk and play. During Ramadan, he recited the entire Qur'an in two nights and otherwise in six. He slept only between maghrib and isha.

He performed about eighty hajj and umrah and did not utter his intention in words, saying that Allah knows a person's intention. In the peak of the crowd of the pilgrims when the atmosphere resounded with their vociferous talbiyah, he would shout : لبيك غفار الذنوب (Here am I, O Forgiver of sins).

Aswad nakha'i رحمة الله عليه, loved to worship in the night. He kept his voice low (and supplicated Allah). He was weakened by fasting in summer and his body turned green or yellowish.

Someone advised him not to fatigue his body, and he said softly, "I only aim to give it comfort".

Death :

Aswad was bed-ridden. He wept much in the nights and said that he had a right to do so. "Even if Allah forgives me, I should be ashamed of my doing".

Soon, thereafter, he died in Kufah, in 75 AH.

☆☆☆

Yazid ibn Aswad رحمة الله عليه

(d 75 AH, 694 CE)

☆ **He had a beautiful voice.**

☆ **His supplication was a soft, lovable murmur.**

☆ **His speech was pleasing to the ears.**

His voice shook the arrogance of the wordly and his supplication was the key to abundant provision. His prayers were answered, and people prayed to Allah for rain by virtue of this man.

He had fear of Allah in him. He was zahid and performed wonders. He was Abu Aswad Yazid ibn Aswad رحمة الله عليه, Makhdarmi. He was born in the pre-Islamic days but, during Islam, he could not meet the Prophet ﷺ. When he was asked about his age, he said that he had observed people worship Uzza.

His prayers were answered :

There was no rainfall. So, Mu'awiyah ibn Abu Sufyan ؓ and the people of Damascus went out (of the city) to offer the salah of istisqa. Mu'awiyah ؓ sat down on th pulpit and asked, "Where is Yazid ibn Aswad?" The people relayed his call. He got up among them and walked up to the pulpit Mu'awiyah رضي الله عنه made him sit on the pulpit, and himself sat down on the floor at his feet and prayed, "OAllah, we are in your presence. We seek the intercession of one who is better and more meritorious than us. O Allah, we pray to you by virtue of Yazid ibn Aswad. O Yazid, raise your hands before Allah!"

Yazid رحمة الله عليه raised his hands as did the other people and prayed. In a little while clouds covered the heaven and wind blew. Soon it rained heavily so that it seemed that the people would not be able to reach their homes.

Once, Dahhak ibn Qays ؓ went out for the salah of istisqa but it did not rain, nor did the clouds come. So, Dahhak asked for Yazid ibn Aswad. He was told that he was not present. Again,

he called for him and said, "O Yazid, I adjure you by Allah, if you hear me then stand up". He did stand up and the people faced him. He picked up the edge of the garment on his neck and raised his hand and prayed, "O Allah, O Lord! Your slaves seek nearness to you. Let them have rainfal".

When they returned, the people were wet with rain water. He raised his hand again. "O Allah this Dahhak has made me famous. Give me deliverance". Indeed, the week had not ended before Dahhak was murdered.

Death :

Yazid رحمة الله عليه died arourd 75 AH.

☆☆☆

Silah ibn Ashyam رحمة الله عليه

(d 76 AH, 695 CE)

☆ **A lion guarded him and abeyed him.**

☆ **He gained martyrdom while smiling.**

He embraced Islam, destined to join the martyrs. He was Abu Sahba Silah ibn Ashyam Adwai Basri رحمة الله عليه. He was an ascetic who worshipped during the night. He was a tabi'i who paid the dower of hur ayn in worldly currency. He had full trust in Allah's powers and his heart had fear of Allah in it. He wasd also pleased with Allah.

Someone came to inform him quietly in his ears that his brother had died. He recited the istarja and dream the man closer to him and whispered to him, "Do eat something. I was informed of my brother's death much early". He cited Allah's words:

" إِنَّكَ مَيِّتٌ وَّإِنَّهُمْ مَّيِّتُونَ "

"Surely you will die, and surely they (too) will die". ***(39 : 30)***

Zuhd and wonders :

When people slept in the night, he stayed awake in prayer. He was so devoted to it that he hardly managed to retire to his bed. If ever he die, then he only dragged himself to it.

Ja'far ibn Zayd رحمة الله عليه said that they were part of a Muslim army that had gone to Kabul in Afghanistan to fight. Silah was among them. When it was night and they had their last meal of the day, everyone retired to his bed and Silah رحمة الله عليه too. Ja'far رحمة الله عليه wondered how wrong people were about him praying all night. However, he resolved to watch Silah رحمة الله عليه secretly. When everybody had gone to sleep, Silah رحمة الله عليه walked towards the lonely desert to which him at a distance. Deep inside, he faced the qiblah and began to perhaps no one had gone for long. Ja'far رحمة الله عليه kept behind him at a distamce-peep insid he faced the qiblah and began to offer the salah with concen- tration as though he was accustomed to the eerieness.

Ja'far رحمة الله عليه observed a lion coming from afar and scared of it, he hastily climbed a tree. The lion advanced towards Silah رحمة الله عليه ibn Ashyam رحمة الله عليه, who carried on with his salah, engrossed in it. The lion stopped a few steps near Silah رحمة الله عليه,

but he did not stir at all. He went through the postures of the salah, including the prostration. When he rose from it, the lion stood ahead of him as though studying him. When he finished the salah, he calmly looked at the lion and said, "O beast look for your provision elsewhere" and murmured some words that Ja'far رحمة الله عليه could not catch. The lion retreated quietly to where it belonged.

Fear of Allah :

History cannot ignore his generosity and bravery that won him the hearts of his enemies. His voice was so frightening to the enemies that they seemed like sheep hearing a lion's roar. Muslim commanders vied with each other to enlist him.

In a war when the two armies were face to face and the anemy had raised their standard, Silah رحمة الله عليه and one of his colleagues emerged from their ranks and penetrated the enemy ranks and began to attack them with their spears and swords annihilating their foreguard. Seeing this, their commander panicked and said, "When two Muslims have caused this damage, what will happen when all of them pounce on us? So, let us submit to them in obedience".

The last battle :

An army advanced into the land Mawaraandnahr. Silah رحمة الله عليه ibn Ashyam رحمة الله عليه and his son were in the front rows. When fighting was at its peak and swords swung with full force raising an ear-piercing rattle, Ibn Ashyam urged his dear son to advance so that he night count him with Allah where trusts are not lost. The son rushed madly in to enemy ranks and killed many of them till he was martyred. Seeing that, his father did the same thing causing a heavy dent into enemy ranks and was finally martyred under the hooves of horses. When news of this reached Basra, women wore black dress and consoled Silah's wife. But she had strong faith and said, "If you've come here to congratulate me then I welcome you. But, if you have some other purpose then please go away. May Allah reward you!"

Martyrdom :

Silah ibn Ashyam and his son were martyred in 76 AH.

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Shaqiq ibn Salamah رحمة الله عليه

(d 82 AH, 701 CE)

- ☆ **He showed humility to Allah.**
- ☆ **During dhikr his heart separated from his body.**
- ☆ **He practiced zu hd, opp osed the devil and abandoned all desires.**

He was a saint for whom Allah removed all hardship. He kept away from fruitless puruit and worldly deception. He was Shaqiq ibn Salamah, Abu Wa'il, one of Banu Maalik ibn Maalik ibn Ta'labah Asadi. Though he was alive in the Prophet's ﷺ times, he did not see him. He heard ahadith from the sahabah رضى الله عنهم and was the greatest scholar of Ibn Mas'ud's hadith among the people of Kufah. He was trustworthy and the tabi'i who narrated very many ahadith.

Chaste language :

He had a very pure tongue. He never spoke ill of anyone. During the salah, he trembled like a bird and in solitude he glorified Allah. Rabi ibn khathim would say on seeing him, " And convey good tidings to those who show humility before Allah".

Ibrahim Nakha'i رحمة الله عليه said, "There is always someone in a habitation because of Whom Allah removes hardships. I hope Abu Wa'il is one of them".

Shaqiq رحمة الله عليه said, "How good is our Lord! He does not oppose us if we obey him".

Zuhd :

He spent all his life in jihad. He cut off the world with his sword. He had a thatched hut in which he lived with his horse. Whenever he travelled for jihad, he demolished the hut and gave away the debris in sadaqah. When he returned, he raised another hut.

Others were safe from him: :

He never spoke ill of any man or animal with his tongue. Zubarqan spoke of Hajjaj ibn Yu'suf picking up his faults in front of Abu Wa'il, but he stopped him from that, saying, "How do you know he may have sought forgiveness from Allah Who may have forgiven him?"

Nothing to do with the world :

When he was informed that his son had become a qadi, he remarked that news of his death would have been more preferable to him. He called his female slave, "O Barkah, if my son brings anything do not take it from him. But, if a friend brings anything, take it."

Generosity :

His salary was two thousand. He kept aside his annual expenses and gave away the rest in charity.

Death :

Shaqiq رحمة الله عليه ibn Salamah died in 82AH.

☆☆☆

Mutarrif ibn Shuhuyr رحمة الله عليه

(d 87 AH, 706 CE)

- ☆ **The whip hymned praise of Allah in his hand.**
- ☆ **He sought a perpetual blassing.**
- ☆ **He recited the whole Qur'an in his grave before his death.**

His taqwa trampled the earth under his feet. He thought of every enjoyment as a mirage. He wreaked wonders and Allah bestowed him faith and intelligence. He was Mutarrif ibn shuhayr Harshi Aamiri, Abu Abdullah. He was a great zahid and a prominent tabi'i.

He was born in the Prophet's ﷺ times and resided in Basra. He remembered Allah often and moulded his life according to the Qur'an, and was mad in love of Allah. He thought very low of himself and whenever anyone praised him. He dropped lower in his own rating.

During hajj once, he raised his hands in prayer at Arafah and prayed, "O Allah, do not return this concourse of men (empty handed) because of me".

Zuhd :

He did not value this world even a little bit. He said about it, "If I were given the whole world and Allah were to ask me for it against a gulp of water then He would have paid me for it".

Mutarrif رحمة الله عليه wore woollen dress and moved with the poor. He said, "My father was a very strick man. So I wish to exercise humility".

His eyes were on death. Therefore, he was not happy with food and dress. He said, "Death has spoiled the bounties of those who have them. So ask Allah for perpetual bounties".

When a person came to him to ask for something, he said,to him, "If you need anything write it down, for, I do not like to witness the disgrace of begging on your face".

Prayers answered :

Mutarrif was one whose prayers were answered. He was a saint whose pleas moved the heaven into accepting his prayers. Once, a man disputed with him and accused him of something. He raised his hands in prayer and said to him, "If you lie, may Allah cause you to die". The man died at the very spot he was.

Wonders :

He is known for many wonders performed by him. On a dark night, he was returning with his nephew. His whip glowed with light and also a sound of tasbih came from it.

Wheneveer he entered his home, the vessels therein glorified Allah.

Qur'an in the grave :

When he had the pangs of death and his limbs became heavy, he prayed, "O Allah, whatever you have decided for me in this world and the hereafter, choose me in that!" Then, he asked his friends to take him to his grave. There, before his death he recited the Qur'an entirely.

Death :

After a killer plague in Iraq, in the times of Hajjaj ibn Yusuf who was governer there, he died. This was in 87 A.H. He was buried in Basra.

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Ibrahim Taymi رحمة الله عليه

(d 92 AH, 710 CE)

- ☆ **He had his earthly body and departed with heavenly deeds.**
- ☆ **He established a relationship with the hereafter.**
- ☆ **The angels took him to Paradise.**

His obedience pushed away the world. He had a strong faith. He was Ibrahim ibn Yazid ibn Sharik al-Taymi. He was pious, single-mindedly devoted to Allah. He was a faqih, a sermoniser, a zahid who never engaged in idle conversation. He was so stiff in prostration that sparrows sat on his back.

Awam ibn Khawshab said, "I never found anyone better than Ibrahim Taymi. Whether in salah or out of it, he always bowed his head. He never indulged in worldly conversation".

One day he said to the people, "How much difference is there between you and those people. The world came to them but they ran away from it while the world flees from you but you pursue it".

Zuhd :

He always thought that he lagged behind in deeds. "Whenever I measured my deeds against my words, I felt afraid that I was belying my words", he said.

Once while he was away from everyone, all alone, he got lost in thought. He imagined that he was in paradise, consuming its fruit and drinking from its rivers. The maidens embraced him. Then he imagined himself in hell, eating zaqqum and drinking ma sadid. He was fettered all over. He asked himself, "Which one do you like?" He answered, "Let me go back to the world that I may do pious deeds". He said, "You are in the hopeful place, so do pious deeds".

One day he said that once he had nothing to eat or drink for thirty days and he was in dire straits, exccpt for a piece of grape

that his wife forced him to eat. That caused him stomachache. Someone asked A'mash if he confirmed his word. He said, "If he were to say that he had descended from heaven then I would believe him nevertheless.

Ibrahim Taymi رحمة الله عليه discouraged people from over-eating saying, "If anyone eats a morsel or drinks a gulp of water in this world then one portion will be deducted from his allotment in the hereafter".

Hajjaj ibn Yusuf had given orders for the arrest of Ibrahim Nakha'i رحمة الله عليه. The person deputed to locate him ended up at Ibrahim Taymi's رحمة الله عليه and told him that he had orders to arrest Ibrahim. He said,"I am Ibrahim", (though he knew that the man wanted Nakha'i). The man arrested him and took him to Hajjaj who imprisoned him in a place that neither received sunlight nor was protected from severe cold. Another person was enchained in the same fetters with him.

Ibrahim Taymi's رحمة الله عليه condition deteriorated. When his mother visited him, she could not recognise him till he spoke to her. He remained in this cell till his death therein.

Hajjaj's dream :

Hajjaj saw a dream that very night in which someone announced that a person had died that day who would go to Paradise. In the morning. Hajjaj made enquiries and was told that Ibrahim Taymi رحمة الله عليه had died in prison. Hajjaj commented, "This was one of the dreams in which the devil attacks (men)".

Burial :

After that, Hajjaj ordered that Ibrahim must be buried. He had died in 92 AH.

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Zayn-ul Abidin رحمة الله عليه
Ali ibn Husayn رحمة الله عليه
(d 94 AH, 712 CE)

☆ **He was generous to the poor and needy.**

☆ **He looked like the Prophet's descendant.**

☆ **Blood of Prophets circulated in his veins.**

He had a pure soul and a noble descent. He was a descendant of the Prophet's ﷺ house, an ascetic, Ali ؓ ibn Husayn ibn Ali ؓ ibn Abu Talib Hashmi.

He was pious and generous. He was beautiful and lovable. His work gave peace to the eyes. He was Ali al-Asghar (Ali, the junior). Husayn ؓ had no other surviving son.

He gave help secretly and had liberal hands. He offered on thousand raka'at in a day till he died. After his death, it was found out that nearly a hundred homes received his secret help.

Tribute :

The people of Madinah said that they missed the secret sadaqah after the death of Zayn ul- Abidin رحمة الله عليه. Zuhri said that of the dead distinguished Quraysh, none was superior to Ali ibn Husayn ؓ. Zayn ul- Abidin رحمة الله عليه used to say, "He who is content with the allocation of Allah is the richest person".

Zuhri said of him that he was the most distinguished of the ahlbayt. Imam Maalik said a similar saying. Sa'eed ibn Musayyib رحمة الله عليه said that he had not seen anyone more pious than him.

Fear of Allah :

Fear of Allah had overwhelmned his heart so much so that when he performed ablution his face turned pale and his shoulders trembled. He said about it to one who asked, "Do you know before whom I intend to stand? To whom will I supplicate?"

Once, his house was on fire while he was in prostration. People called out to him loudly, but he did not stir. Afterwards he said that the fire of the hereafter had made him ignore this fire.

Generosity :

He filled a bag with bread in the night and gave away all of it to the needy. He said, "To give charity secretly cools down the Lord's anger". Those who gave him the bath after his death found a black mark on his back. They were told that it is was from the bag of hour he carried every night.

His manners resembled the manners of the Prophets ﷺ. One day, he happened to collide with a man who had come to Madinah from somewhere. The man quarrelled with him. The poor fellow did not know him. His slaves were prepared to beat the man but he stopped them and asked the man very politely to tell him if he had any need. He would fulfil it for him. The man was remorseful on observing his politeness and bowed down his head. Zayn ul-Abidin put his own robe over him and instructed his men to give him a thousand dirham. Tears came to the man's eyes and he exclaimed, "I bear witness that you are someone from the Prophet's ﷺ descendants". Ali رضي الله عنه said, "What you said is very good, based on your knowledge, and what of me is unknown to you is greater".

He would give a gift like one who was not afraid of poverty. He was like the Prophets عليهم السلام in manners and gave charity to a beggar after kissing it.

One day, he paid a sick visit to Muhammad ibn Usamah ibn Zayd and found him weeping because of a debt he had to repay. The amount was fifteen thousand(?) and Zayn ul-Abidin undertook to pay it.

Fear of Allah :

He often said that he felt ashamed before Allah if he failed to pray for Paradise for a (Muslim) brother on seeing him and if he withheld worldly possession from him.

Once he wore the dress of Ihram and was about to assume it by forming, the intention, when, suddenly, he turned pale and trembled. He could not utter word. A person asked him, "Why don't you call the talbiyah?" With tears he confided that he was

apprehensive lest Allah reject his talbiyah. Thus, when he did call the talbiyah, he fell down from his beast having lost consciousness. This remained his state throughout the pilgrimage.

Death :

Zayn ul-Aabidin رحمة الله عليه fell ill and was confined to his bed. He wept and said to his son my deur son, on the day of resurrection, not even an angel who is close to Allah and a Prophet or Messenger will escape the will of Allah who may, if He will, punish him or, if he will, forgive him".

He died at the age of fifty-eight in 94 AH. He was buried in jannat ul-baqi.

☆☆☆

Sa'eedibn Jubayr رحمة الله عليه

(d 95 AH 714 CE)

☆ **His death saddened many.**

☆ **His heart recognised the worth of Islam.**

☆ **The world could not win his heart.**

He collected together the honour of learning in the world and the status of the martyrs in the hereafter.

His faith was embedded on the throne of asceticism. He was a scholar hafiz, qari, exegette, faqih and one who wept before Allah.

He was Sa'eed ibn Jubaiyr Asadi ﷺ, Kufi. His kunyah was Abdullah. He was a well-known tabi'i. He learnt from the prominent sahabah ﷺ. He was of an Ethiopian descent. He was the greatest scholar among the tabi'in. He did not permit anyone to indulge in backbiting in his presence. His prayers were answered.

Rebel against taghut :

He removed the darkness of doubt. Tears often rolled down his eyes. He was one of those who had rebelled against the oppressor of Banu Umayyah, Hajjaj ibn Yusuf. When his colleagues were defeated, he took refuge in Makkah, but its governor arrested him and sent him to Hajjaj who martyred him.

His greatness :

Ahmad ibn Hanbal رحمة الله عليه said that Hajjaj killed Sa'eed ibn Jubayr رحمة الله عليه though everyone on earth was dependant on his knowledge.

He concentrated deeply on his salah. He travelled twice in a year, for umrah and for hajj. He was very obedient to Allah. He is known to have recited the entire Qur'an in one raka'h that he offered in the ka'bah.

He used to say that one kind of waste of property is to spend Allah's bounties in disobedience to him.

He was very emotional and his eyes were never dry. Imam A'raj ﷺ said that Sa'eed ﷺ wept so much in the nights that his

eye-sight was blurred. Those around him were also inclined to weep on seeing him.

Obedience to mother :

He was very kind and obedient to his mother. Once a scorpion stung him and his mother swore that she would have someone chant over it. So, and enchanter was summoned. Sa'eed put for ward the wrong hand towards him but did not let his mother's words go unheeded.

A jar-ful of honey was persented to him once. He took a sip from it and put it down, saying "By Allah, I will be questioned about this too". He had few wishes. He advised Dharr ibn Abdullah in writing that every day the believer lives is a blessing. He said, "The world is a week of the weeks of the hereafter".

The remembrance of death was like a constant friend to him. He was apprehensive lest his heart become confused if rememberance of death, was removed from him.

Arrest :

When Hajjaj ibn Yusuf had Sa'eed ibn Jubayr رحمة الله عليه arrested, he said, "I see myself being murdered". He added, "My friend and I were praying. When we found sweetness in our prayer, we asked for martyrdom. Allah let him have it, and I await it".

When he was being taken to be killed, his son wept. He consoled him, "Why do you weep? How long will you father live? He already is seventy-five years old". As he was being taken away, he laughed at the door. Hajjaj called him back and asked, "What makes you laugh?" "I laugh," he said, "at your defiance of Allah and his tolerance of your attitude".

Martyrdom:

Sa'eed ibn Jubayr رحمة الله عليه made a supplication before gaining martyrdom. He prayed "O Allah do not give him power over anyone else after me lest he kill anybody". He was made to lie down on a piece of leather and slaughtered.

Last supplication answered :

Hajjaj survived him by a few days, and then died.

☆☆☆

Ibrahim Nakha'i رحمة الله عليه

(d 96 AH, 715 CE)

- ☆ **He put away the devil from him and Allah honoured him with obedience.**
- ☆ **Taqwa ran in his veins**
- ☆ **He disgraced his self and honoured the religion.**
- ☆ **He knew how to cope with the life's struggle and anrich his soul.**

He was a student of Abdullah ibn Mas'ud ﷺ and among his close companions. Hammad ibn Abu Sulayman was his well-known student and teacher of Abu Hanifah رحمة الله عليه. The chain of transmission of hadith : Abu Hanifah from Hammad from Ibrahim Nakha'i is very well known and reliable. He may well be regarded as the source of fiqh Hanafi.

He was Ibrahim ibn Yazid ibn Qays ibn Aswad Nakha'i رحمة الله عليه. His kunyah was Abu Imran. He was a jurist of Iraq, a prominent tabi'i and a righteous scholar of hadith.

He was a very knowledgeable and humble person who detested fame and refrained from issuing fatwa. He never reclined on a pillar. If anyone asked for an opinion, he did not speak more than was necessary. He narrated few ahadith and spoke only when he was asked something. When he was told of Hajjaj's death, he prostrated to Allah in gratitude. He was awe-inspiring like kings but humble like the ulama. Mughirah used to say, "We were afraid of Ibrahim as we were awe-stricken by an amir.

Ibn Zubayr's tribute :

People sat around Sa'eed ibn Zubayr رحمة الله عليه and put questions to him. He said, "I am surprised that you ask me while Ibrahim Nakha'i is present among you".

Distaste for fame :

Ibrahim Nakha'i رحمة الله عليه fled from fame. He took an alternative route if he knew that on the first one he was liable to meet people who praised him. He said, "It is enough evil for one to have fingers pointed at him".

Zubayr said that whenever he put a question to Ibrahim, his face depicted a disgust for it. When a man come to him to ask a question, he said to him, "Could you not find anyone else?"

Humility :

While he was reciting the Qur'an one day, a man came to him. Quickly, he concealed the book in a piece of cloth lest he get the impression that he recited the Qur'an always.

When all people went to sleep in the night, he wore a particular dress, applied perfume on it and went to the mosque where he stayed till dawn. He worshipped Allah there and returned home at dawn, cast aside the dress and wore his regular garments and went to the mosque for the salah of fajr.

Zuhd :

The wife of Ibrahim Nakha'i رحمة الله عليه died, She had plenty of property which he handed over to her parents and brothers and sisters. Someone reminded him that she had given her property to him as a gift. He confirmed that she had done so, saying, "But at that time she was sick". Then, he gave that to her heirs.

He was very God-fearing and his pure heart had thrown away every desire and doubt. Once he took an animal on hire to go somewhere. On the way, he dropped his whip. He continued his journey and when he missed the whip, he tied the animal to something and retraced his steps to the whip, picked it up and went to the animal. He did this because he had not hired the animal for turning it back but to go a head (and return).

Last moments :

He wept when he sensed that death was close on heels, saying, "I have been waiting for the angel of death but I do not know whether he gives me glad tidings of paradise or news of hell".

Then he repeated often:

" لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ـ لَكَ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ "

(There is no God but Allah. He is One, and has no partner. To Him belongs the Kingdom and for him is all praise. And He is over all thing powerful).

When the pangs became more painful he recited :

" لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا إِلٰهَ إِلَّا اللّٰهُ "

(There is no God but Allah Who is One. There is no god but Allah).

And he died in this way.

Death :

He died in 96 AH at kufah. At that time Walid ibn Abdul Malik was the Khalifah.

☆☆☆

Abdullah ibn Muhayriz رحمة الله عليه

(d 99 AH, 718 CE)

☆ **His anger brought Allah's anger. If he was among a people, they could not go astray.**

☆ **He never took anything against religion.**

He was generous to please Allah, and miserly to please the world. And the world could not make him neglect the hereafter. He was the imam,faqih and guide, Abdullah ibn Muhayriz ibn Hannadah ibn Wahb Abu Muhayri'z al-Qarshi Jamhi Makki, a practicing scholar and a recognised tabi'i. He was quiet and kept at home. But he did not keep silent for the truth.

Tribute :

He acquired knowledge in the house of Allah and completed recital of the Qur'an every friday. He was God-fearing and righteous.

Awza'i رحمة الله عليه said that those who seek a guide must follow Ibn Muhayriz رحمة الله عليه. "Allah will not let those people go astray among whom is Ibn Muhayriz رحمة الله عليه".

Raja ibn Hayah رحمة الله عليه said that Ibn Muhayriz's رحمة الله عليه presence is peace for the people and also said, "If the Madinans take pride over us because of their righteous man, Abdullah ibn Umar رضى الله عنه, then we Makkans take pride over them because of our righteous man, Ibn Muhayriz رحمة الله عليه".

Ibn Muhayriz رحمة الله عليه said, "If anyone walks ahead of his father then he is disobedient to him, unless he does it to remove hurdles".

Zuhd :

He detested fame and praise. One day he was sitting to narrate ahadith to the people. But, he cautioned them not to transmit them saying : حدثنا ابن محيريز (Ibn Muhayriz narrated to us) " lest these words knock me out and hurt me".

In solitude, after having conditioned his self, he raised bot hands and beseeched Allah, "O Allah, I ask You for anonymity".

Abdullah ibn Awf al-Qari asserted that he was part of the Muslim army at the island Barudas. Ibn Muhayriz رحمة الله عليه was also there. It became known there that he was a great worshipper often engaged in salah. Because of this, Ibn Muhayriz رحمة الله عليه curtailed his worship.

Fear of Allah :

His taqwa is unmatched to-date, and his merits are known to everyone. Once, he was buying some cloth from a shopkeeper who did not know him, but another shopkeeper recognised him and said to the first, "He is ibn Muhayri z رحمة الله عليه ! Attend to him kindly". This changed his complexion and he said, "I have come to buy with my money, not with my religion". He went out of the shop without buying anything.

Disgust of gifts of rulers :

Ibn Muhayriz رحمة الله عليه did not accept gifts of the kings and rulers. When the caliph, Abdul Malik, sent him a female slave, he quit his house and refrained from going to it. When Abdul Malik learnt of it, he had the female slave brought back to him, and Ibn Muhayriz رحمة الله عليه returned to his home.

Once Sulayman ibn Abdul Malik asked him whether he had married off his son. He confirmed and Sulayman offered to pay his dower. Ibn Muhayriz رحمة الله عليه said, "As for the prompt dower, I have paid it. And, as for the deferred dower that is my son's responsibility (He will pay it when it is due)." Bilal ibn Abu Burdahرحمة الله عليه recommended to him. "O Ibn Muhayriz, do accept the amir's grant". When they were outside, Ibn Muhayriz asked Ibn Abu Burdah, "O you, since when do you play second fiddle to Sulayman?"

Death :

He did during the khilafa of Walid ibn Abdul Malik in 99 AH.

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Saalim ibn Abdullah ibn Umar رحمة الله عليه

(d 106 AH, 725 CE)

- ☆ **He had in him his grandfather's greatness and his father's zuhd.**
- ☆ **He got the people on one platform.**
- ☆ **He diffused knowledge, zuhd and humbleness.**

He was the zahid of the jurists and a faqih of the ascetics. The ulama turned to him. He was one of the seven jurists of Madinah ❶ and a leading tabi'i رحمة الله عليه, the learned son of a just man. He was Saalim رحمة الله عليه ibn Abdullah ibn Umar ibn Khattab ﷺ.

He was born in Madinah and grew up there and attended the circles of the ulama since his childhood days. He perfected his faith and fiqh from the sahabah رضي الله عنهم whose ears had not yet lost the sweet voice of the noble Prophet ﷺ.

His father loved him very much and he resembled his father more than any of his other brothers did. In manners, habits and general attitude, he was more like his grandfather, Umar ibn Khattab ﷺ.

Imam Maalik رحمة الله عليه said that Saalim رحمة الله عليه ibn Abdullah resembled most the previous righteous, ascetic men in his own times. Saalim رحمة الله عليه, once gave advice to Ash'ath, saying, "O Ash'ath, do not ask anyone save Allah for anything".

Zuhd :

Saalim رحمة الله عليه was highly esteemed. When he went to Sualyman ibn Abdul Malik, he welcomed him heartily and honoured him by making him sit next to him on the throne.

❶ The seven were: Ubaydullah ibn Abdullah ibn Utbah ibn Mas'ud, Urwah ibn Zubayr, Qasim ibn Muhammad ibn Abu Bakr, Sa'eed ibn Masayyib, Abu Bakr ibn Abdur Rahman Makhzumi, Sulayman ibn Yasar, Kharijah ibn Zayd رحمة الله عليه, and Saalim according to this book, but his name is not included in the Mujam Lughatul Fuqahi.

Once, Hisham ibn Abdul Malik went into the Ka'bah, and found Saalim ibn Abdullah رحمة الله عليه sitting in his ascetic's form. His lips moved letting out a murmur which Hisham could not decipher. Hisham offered, "O Saalim, if you have a need, do ask me". Saalim رحمة الله عليه paused the rosary, looked at Hisham and said, "I feel modest that, sitting in Allah's house, I should ask anyeone else for something".

Hisham looked at him in amazement but said nothing and waited till he went out of the ka'bah, where before people surrounded him, he repeated his offer and said "Now you are out of the ka'bah. " Saalim رحمة الله عليه asked, "A worldly demand, or one concerning the next world?" He said, "Any kind of your wordly need." Saalim رحمة الله عليه said, "I have not asked for a wordly need from One Who Owns it. How then may I ask one who is not its owner?"

His food :

Walid ibn Abdul Malik once looked at Saalim رحمة الله عليه and was impressed by his appearance. He resembled umar ibn Khattab رضی الله عنه very much. Walid asked him, "What do you eat? Your body is very beautiful." Saalim رحمة الله عليه said, " I eat tried bread and olive." Walid was taken aback with the reply and asked, "Do you tolerate it?" He smiled wryly and said, "I do not eat till (because of hunger) I find this food palatable, and I eat it."

Umar ibn Abdul Aziz رحمة الله عليه sought advice :

When Umar ibn Abdul Aziz رحمة الله عليه became a khalifa, he lost his smile and peace. He was very uneasy in the night. So, he called Saalim رحمة الله عليه, Kab Qurazi رحمة الله عليه and Marja ibn Haywah رحمة الله عليه and sought their advice for his predicament. Saalim رحمة الله عليه said in a polite humble tone, "If you desire to be relieved of Allah's punishment tomorrow then keep aloof from the world-abstain from the world like one who fasts. And your iftar in the world should be on death".

Death :

He did in the month of Dhul Hajjah in 106 AH in Madinah.

☆☆☆

Tawus ibn Kaysan رحمة الله عليه

(d 106 AH, 725 CE)

- ☆ **If you were to see him, you would not like to attend anyeone else's gathering.**
- ☆ **He looked at none but Allah for his needs.**
- ☆ **He missed not any good or excellence.**

He abstained from desires but persisted to make dhikr. He was a book, each of whose page was fragrant with taqwa. He was Tawus ibn Kaysan رحمة الله عليه. He was from Yemen, but a Persian by birth. He was a prominent tabi'i, a jurist, an ascetic, a humble saint and one who gave counsel to the caliphs and kings with unmatched daring.

Tawus performed forty hajj. He met fifty sahabah عنهم. It is said that there were three people who avoided the kings and he was one of them. The other two were Abu Dharr ﷺ and Thawrí رحمة الله عليه.

Amr said that he did not see anyone keep away from people's worldly peoperty more than Tawus رحمة الله عليه did.

Ibn Abbas ﷺ said, "I believe that Tawus will go to Paradise".

Tawus رحمة الله عليه said, "Whatever the son of Aadam speaks with his tongue is recorded, even his weeping during his illness". Someone asked him to pray for him, he said humbly, "I do not find the fear of Allah in my heart to pray for you".

Seek nothing from other then Allah: :

Ata رحمة الله عليه said that Tawus رحمة الله عليه said, "O Ata! Beware, do not place your need before one who shuts his door on you and puts an obstacle between you and him. You must seek your needs from One Whose door is open for you till the last day and Who has instructed you to pray to Him and has promised you that he will grant you your prayer".

Once Sulayman ibn Abdul Malik come and set down next to him but he paid no attention to him. Later, when someone pointed this out to him, he said, "I wished the son of the amir ul-Mu'minin to know that there are some people who do not crave for the wealth that they possess."

Admonishing the rulers :

Sulayman ibn Abdul Malik travelled to perfrom hajj. He ordered that a scholar be brought to him so that he Might ask him some questhions about it. Meanwhile Tawus رحمة الله عليه passed by and someone pointed him out.

The guard stopped him and asked him to accompany him to the Amir ul-Muminin to answer some questions and when he refused, the guard compelled him to accompany him. Tawus رحمة الله عليه said, "Allah will ask me about this assembly, definitely." Then he went on to say, "O Amir ul- Mu'minin, there was a rock at the edge of a pit in hell. It fell down into it and reached the bottom after seventy years.

Do you know for whom is this pit prepared?" Sulayman said that he did not know and asked him for whom was it prepared. Tawus رحمة الله عليه said, "For them whom Allah has associated with him in state affairs, but they commit oppression". Sulayman wept profusely on hearing this.

Keeping away from rulers :

When Towus came to Makkah, the arrival of the new governor coincided with his arrival. Many people urged him to go the governor who, they said, was a very generous and kind man, and also highly knowledgeable.

When Tawus was unwillingly, they said that they feared for him at the governor's hands. Tawus رحمة الله عليه said, " Then he is not as you describe him".

Nothing of the world :

On a cold morning in winter, he was offering the morning salah. The governor saw him when he was in prostration and felt that he might suffer from cold, so he put over him a cloak.

When he finished the salah, he put the cloak aside and went home without the cloak

Death :

He died on 7th Dhul Hajjah-one day before Yawm at tarwiyah in 106 AH, in Makkah. His funeral salah was led by Hisham ibn Abdul Malik who had come to perform hajj.

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Bakr ibn Abdullah at-Muzani رحمة الله عليه

- ☆ **He came to Allah whenever he desired.**
- ☆ **Lived like the rich died a poor man's death.**
- ☆ **His wealth made him more grateful.**

He built a court with his money for the poor and needy. He was a sermoniser, a guide, a helper and a famous man. He was Abdullah ibn Bakr ibn Abdullah Muzani Basri. He was a young man whom asceticism taught manners and whose face reflected righteousness. He rejected the office of qadi and preferred to don thick dress and sit among the poor.

Bakar Muzani often said, "I wish to live like the rich and die a poor man's death." When he died, indeed, he was a debtor.

Sulayman Taymi of Basra used to say, "Hasan Basri is th old man of Basra and Bakr Muzani its young man."

Bakr Muzani's prayer induded, "O Allah, grant me the provision that enables us to thank You. And make us Your needy and dependant, and cause us to be independant of all besides You".

He sat down among the poor and made them happy, encouraging them to turn to Allah. He said, "O son of Aadam, who is like you? Huodles are removed for you. You can come to Allah whenever you like and there is no intermediary between you and him."

Zuhd :

Bakr Muzani made his place among the poor and used to preach to them so that they may curb the mischievous who lived arrogantly. He said, "When you see someone older than you, say, "He has excelled me in faith and righteousness because he is better than me". When you see one who is younger than you, say, "I have surpassed him in sin and disobedience, so he is better than me". When your brothers respect you, say that it is something extra for which they will be questioned.

When you find them lacking in it say that it is a sin committed by you".

Once, there was a large crowd on the mountain Arafah during hajj. They were beseeching Allah in loud pleading voices.

Tears fell down the eyes of Bakr Muzani and he said, "If I were not among them, I would have said with conviction that they are forgiven.

Rejected office of judge :

The governor summoned him once and said, "O Abu Abdullah, I appoint you as the Qadi". He said, "I am not worthy of it. By Allah, I know nothing of this subject. And, if I am speaking the truth then you must not appoint me. If I lie then you must not appoint a liar".

Final n.oments :

Bakr ibn Abdullah Muzani fell ill. He became weak. He had visitors to whom he said, "May Allah have mercy on His slave whom He gave strength and he obeyed Allah. When he took away his strength and made him weak, he did not disobey Allah"

Death :

He died in 108 AH.

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Muslim ibn Yasar رحمة الله عليه

(d 108 AH, 726 CE)

- ☆ **He opened the door of hope with his voice.**
- ☆ **After having offered his salah, he occupied himself in dhikr.**
- ☆ **Through his knowledge he travelled to the times of way.**

He found solace in supplicating Allah in solitude. He sustained his soul with Allah's love and pleasure. He was Umar Muslim ibn Yasar Umawi رحمة الله عليه, narrator of hadith and given to much worship. He was a scholar of jurisprudence, an ascetic and a warrior. He hailed from Makkah, but took up residence in Basra were he held the office of ifta. He was so engrossed in worship that during the salah, he looked sick and in prostration, he looked like a bundle of cloth, Even outside salah, he seemed to be engaged in it, in dhikr, tasbih and in Allâh's blessing.

Ibn Awn رحمة الله عليه said that there was no one better than him in his times. Muslim رحمة الله عليه said, "Do deeds like one whom nothing but his deeds will save. And rely on Allah like one who will get only what Allah has decreed for him". He also said, "There is no solace in solitude like praying to Allah". He would pray in prostration, "O Allah when shall I meet you while you are pleased with me".

Humility :

When he was in salah, Mulims ibn Yasar's رحمة الله عليه heart would be by the gates of hope, cut off from the world. Once while he was in salah, his neighbourhood was on fire which threatened all around, but he completed his salah peacefully and the fire was extinguished mean while. One night while he was engaged in salah, someone intruded in his house and its members were all scared. They picked up whatever they could lay their hands on and beat him black and blue. As Muslim رحمة الله عليه finished his salah, his wife showed displeasure at his inattention to the intruder, but he said in the ascetic's tone that he was unaware of anything happening around.

Similarly, the mosque's wall fell down one day with an ear-piercing thunder. All the people rushed to the spot, but Muslim

ibn Yasar رحمة الله عليه was engaged in the salah undetered, giving no attention to the accident.

Tears in his eyes :

The eyes of Muslim ibn Yasar رحمة الله عليه never ceased to shed tears like the sky that never lacks clouds. A descendant of Ibn Sirin رحمة الله عليه said that when Muslim رحمة الله عليه had finished his salah in the mosque, he looked at the place of prostration and found it wet with tears as though water was thrown there.

The devils attack :

His taqwa was often attacked (by the soul and the devil) and he was hurt, but he did not lose. He said, "If anyone wears a garment and imagines that he looks better in them compared to others, then the garment is very bad for him".

Fear of Allah :

His intelligence was at the limits of sincerly and his heart had deep fear of Allah. He would say to himself, "I am apprehensive of every deed I perform lest a worng thing spoil it, except for the deed of loving for Allah's pleasure. He said to his friends concerning the unseen thoughts prompted by the soul, "I was ill one day and found none of my deeds as reliable as my love for someone for Allah's sake and pleasure".

Wonders :

One of his wonders was displayed on yawm at-tarwiyah, the 8th of Dhull Hajjah. He called out to the people, "Would you like to perform hajj?" The people whispered to each other, "He has lost his senses". He said, "Whoever wishes to perform hajj, let him come out". Some people did come out with him. They travelled all night and when the light of dawn appeared, he said, "Drop the reins of your beasts". The mountains of Tihamah were before them (and they were near Makkah).

Death :

He died in Basra in 108 AH.

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Hasan Basri رحمة الله عليه

(d 110 AH, 728 CE)

- ☆ **His speech resembled the speech of the Prophets عليهم .**
- ☆ **He grew up in one of the homes of the Prophet ﷺ .**
- ☆ **Umar per-formed his tahnik, Umm Salamah suckled رضى الله عنها him and he grew up in the home of Ali ﷺ .**
- ☆ **Zuhd was embedded in his heart.**

He was a symbol of taqwa and zuhd. He was the chief of the tabi'in, Hasan Basri ibn Yasar Basri رحمة الله عليه . His kunyah was Abu Sa'eed. He was the shaykh and teacher of his times, Chief of the jurists of Basra.

Characteristics :

Umar ibn khattab ﷺ performed his tahnik with his hands. He was very handsome and well-mannered. He was brave, eloquent and a scholar. He acquired knowledge from the noble sahabah رضى الله عنهم and perfected his zuhd in Madinah. He grew up in the house of Ali ﷺ . The ruler of Khurasan, Rabi ibn Ziyad ﷺ appointed him a scribe in the times of Mu'awiyah ﷺ . He resided in Basra, He created a sense of awe in the hearts of the people and he went to the rulers and enjoined piety and forbade evil. He often conforonted Hajjaj ibn Yusuf. His words were full of wisdom. He was most fearful of all people of the hereafter and he was the greatest scholar among them, teaching the lawful and unlawful.

Tribute from different people :

Muhammad Baqir ibn Ali ibn Husayn ﷺ said, "He is the man whose speech resembles the speech of the Prophets عليهم السلام .

Khalid ibn Safwan رحمة الله عليه said about him to Maslamah ibn Abdul Malik, "May Allah bestow the amir with piety! I was his neighbour. His private life is like his public life and his words, more than any one else, If he begins to do anything then he

completes it and if he gives up anything then he is staunch on his resolve. If he instructs the people to do something then he abides by it more than anyone else. Similarly, if he forbids anything then he refrains from it more than the others. I found him independant. Of other people who are dependant on him." Maslamah said, "Enough, Khalid! How can a people go astray if he is one of them?"

Ash'ath رحمة الله عليه said that everyone he met after Hasan Basri رحمة الله عليه seemed a junior to him. Hasan Basri رحمة الله عليه had also said that death had despaired the world and ther was no pleasure for sensible person.

Zuhd :

In his sight, the world was not like even an ordinary thing. He had no value for dirham or dinar. Ashath رحمة الله عليه said that when they went to him, on their return they had no significance for the world.

Hasan رحمة الله عليه would tell his listeners that dirham and dinar were two most evil companions who will give them no advantage whatsoever, howsolong they are with them. He said, "Whosoever gives honour to dirham, Allah disgraces him. So, disgrace the dinar. By Allah, I am most pleased after disgracing it".

He spent his life as a humble person unconcerned with the world. He had no worldly possession beyond what takes one to the hereafter.

When a friend paid him a sick-visit, he observed that he had nothing like a bed or a bedding, a carpet or a pillow. He only had a makeshift bed made of leaves of dates with a rough, coarse mat on it.

A villager came to Basra and asked for the chief of the city. He was told of Hasan. He asked, "Chief of what?" He was told that he is not dependent on what the people possess while they depend on his knowledge of religious matters. The villager remarked, "What a nice attribute! He should be the chief".

Noble manners :

Hasan Basri رحمة الله عليه had adorned his heart with excellences and noble manners. He did not miss any excellence. When someone backbited him, he sent to him a tray full of fresh dates

with the message, "This is a return for the gift of your pieties to me when you back bited me. "The man was ashamed and never thought ill of him again.

Deeds compatible with words :

Someone asked Hasan Basri رحمة الله عليه , "Why do you not encourage people to set their slaves free, when you deliver the Friday sermon?" He said, "Insha Allah I will do so" Next friday, he delivered the sermon but said nothing about emancipation of the slaves, and not even the friday after that. In fact, he spoke about it on the fourth or fifth Friday. The same man met him and pointed out the delay in acceding to his request. Hasan رحمة الله عليه said that he could not urge the people to set slaves free without first doing it himself. To do that he needed money to buy a slave and then let him go free. He said, "I did not wish to be of those who do not what they say."

Fear of the hell-fire :

He was very grieved about the hereafter so that the grief had weakened his heart. It was as though the hell-fire was only for him.

Ibrahim Laskary رحمة الله عليه said that he did not see anyone more grieved than Hasan رحمة الله عليه. His look gave the impression every time that he had suffered a hardship at that moment.

Hasan Basri رحمة الله عليه urged the people to feel grief and sadness. He described the merits there of. He said, "Before you get security, your fear is better than the security after which you are involved in fear".

Someone asked him, "O Abu Sa'eed, what brings grief of the hereafter to the heart?" He said, "Hunger". The man asked, "And what removes grief?" He said, "A full stomach".

Fear :

In the dark of the night, he stood in prayer and wept for a long time. Ali ibn Zayd رحمة الله عليه said that Hasan رحمة الله عليه spent a night at his house and all night he prayed and wept. Ibn Zayd said to him that he had made his family members weep in the night. He said, "O Ali, I wondered if Allah might see the evil and say, "Do what you like, I will not accept your deeds (and this made me weep)".

Certatinty of death :

While Hasan Basri رحمة الله عليه was among some people, a man came and said that he had built a house and requested him to go and see it with him and pray for it. So he took all the people along and at the house, he said to the owner, "May those on earth deceive you, may those in the heaven detest you and may you ruin your home and build another's home." Then, he returned with his people.

When they returned to Hasan's رحمة الله عليه home, they found that its wall was leaning to a side. Someone said, "O Abu Sa'eed, repair it before your house collapses." Hasan who had little hope said, "Leave alone. The situation calls for more haste." (Death will come before that).

Death :

He died in 110 AH, in the initial days of Rajab, on Friday night.

When the news spread, all Basra was in tears.

☆☆☆

Muhammad ibn Sirin رحمة الله عليه

(d110 AH, 728 CE)

☆ **He was to the ascetics as Jibril ﷺ is to the angel.**

☆ **He had thrown out of his heart worldly deception and personal ego.**

☆ **He had turned himself to goodness and piety.**

This man's speech was tasbih and silence meditation and worship. He had brightened his world with nearness to Allah. He was Muhammad ibn Sirin رحمة الله عليه. His kunyah was Abu Bakr. He was imam of Basra and known in his times for taqwa.

He was born two years after the death of Uthman ibn Affan ؓ. He grew up in a house whose every member was God-fearing. In his youth, he was a draper. His hearing was impaired to some extent. He acquried knowledge of fiqh, narrated ahadith and learnt the laws of inheritance, judgement and accounts.

He became famous for interpretation of dreams. Anas ibn Maalik ؓ appointed him as a scribe in Persia. His father was a free man of Anas ؓ. He was bestowed guidance, a good nature and humility. On seeing him, the people remembered Allah. He cleaned the mosque with his clothes on enterring it.

Division of time :

He had divided his life in two parts, for worship and to earn livelihood. When the day advanced, he came out of the mosque to attend to business in the market. In the night,he stood in worship in the mosque of his house. He fasted on alternate days and he was very kind to his mother. He never spoke loudly, and generally he was occupied in tasbih and tahmid. He was truthful and chose the reliable and strong approach, religious-wise.

Tribute :

Muwaq Ajli said that he found none more God-fearing in fiqh as Ibn Sirin.

Bakr ibn Abdullah Muzani رحمة الله عليه said that he was most God-fearing man of his times.

His sayings on taqwa and reforming oneself are very excellent. He said, "When Allah decides to do good to someone,

he creates an admonisher in his heart who enjoins the reputable and forbids the disreputable".

Ibn Sirin رحمة الله عليه was a great ascetic. He went to the market at midday but engaged himself in takbir, tasbih and dhikr. When someone remarked, "O Abu Bakr, at this time?" He said, "This is the time when Allah's remembrance is ignored, so I like to remember Him now".

One day he referred to someone and in order to describe him said, "The black one". Soon, he repented his words and sought Allah's forgiveness lest he may have backbited him.

Anas ibn Maalik ﷺ died. He had left instructions that Ibn Sirin رحمة الله عليه should give him the bath, but he was in prison. The people got the governor's permission to release him on parole, but he said, "Not the governor, but he who has a right over me has had me imprisoned". So, the people got that man's permission too and he came out and gave the body of Anas ibn Maalik ﷺ a bath.

Piety and advice :

Whenever he sold anything to anyone, he asked him three time, "Are you pleased?" If the buyer said, "Yes", he brought witnesses to witness the transaction.

Sari ibn Yahya رحمة الله عليه said that once Ibn Sirin رحمة الله عليه gained profit of forty thousand(?) on a transaction which he reinvested in something else. But, later he had doubts and abandoned the transaction. When asked about the lawful and unlawful one day, his colour changed and it looked as though he was a different person. Once, he bought oil worth forty thousand dirhams payable later.

When one drum was opened, a dead mouse was found floating in it. He concluded that all the drums were infected and therefore, impure because all were filled up form one storage. He thought that if he returned the purchase, the seller might sell it elsewhere, so he poured out all the oil as a total loss. When payment was due and he could not pay the amount, he was imprisoned.

Religious understanding :

He understood the finer points of religion. Allah had bestowed on him a high level of intelligence. A man once claimed

that Ibn Sirin رحمة الله عليه owed him two dirhams, but he denied that he had to pay that to him. The man asked him to deny on oath, and he did so. The people said to him in surprise, "Do you swear just for two dirhams?" He said,"Yes. I do not want him to consume the unlawful while I know that it is unlawful.

The truthful :

Muhammad ibn Sirin رحمة الله عليه did not hesitate to speak the truth. He did not fear blame and censure when it came to a command of Allah.

Hisham said that he did not find anyone as outspoken before the kings as Ibn Sirin.

Umayr ibn Hubayrah governor of Iraq summoned him one day. He answered the summons and took his nephew with him. The governor welcomed him heartily and gave him much respect. He asked, "O Abu Bakr, how are the people of your city?" He said, "I find oppression there but you are unmindful of that". His nephew poked him with his elbow in reproach and he truned to him and said, "He did not ask you, but he asked me. And this is a testimony". He quoted the verse :

" وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ "

"And whosoever conceals it, his heart is surely sinful".

(Surah Baqarah 283)

Ibn Hubayrah gave him the same respect and honour when he bid him farewell. He sent to him a purse of thirty thousand dirhams, but he did not take it.

Death :

He died in 110 AH and was buried in Basra.

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Talhah ibn Musarrif رحمة الله عليه

(d 112 AH, 730 CE)

- ☆ **As though the angels trained him.**
- ☆ **He had surrounded grief in his heart.**
- ☆ **He swore not to laugh till he saw his place in the next world.**

He had checked his tongue. His silence was meditation and speech was remembrance of Allah. Fear of Allah had aroused a deep longing in his heart that kept him restless. He was Talah ibn Musarrif ibn Ka'b ibn Amr Hamdani kufi, Abu Muhammad. The chief of the reciters of the Qur'an and one of the chief God-fearing men.

He was the best of the reciters of the Qur'an in his times. He was known for his truthfulness and faithfulness. He look the route of silence to the hearafter death. When someone suggested to him to earn livelihood through sale of grain, he commented, "I wish not that Allah should see me make it costlier for the Muslims".

Taqwa :

When he had to hammer a nail on the wall between him and his neighbour, he sought the neighbour's permission.

The neighbour, a woman, gave her permission not only for the nail but also for a ventilator, if he wished to have it. She said about him that when her female servent went to his house to ask for a burning firewood, he was offering salah and his wife requested her to wait till she had roasted a piece of meat for his iftar.

She did that but when Talhah رحمة الله عليه, finished his salah and learnt of it, he asked his wife why she had delayed the neighbours firewood. So, he asked her to give the female servant

the roasted meat too for the neighbour.

Last moments and death :

He was bed-ridden with quinsy which is a severe in flammation of the throat with swelling and fever). He was in much pain because of which he cried. Someone told him that Tawus did not like that anyone should weep because of sickness. So he did not cry after that till he died in 112 AH.

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Ata ibn Rabah رحمة الله عليه

(d 114 AH, 732 CE)

- ☆ **His saintliness compelled one to shake hands with him.**
- ☆ **His words made scholars weep.**
- ☆ **He felt ashamed that he should be respected for his opinion.**

He was among the immortals, Ata ibn Rabah رحمة الله عليه, Abu Muhammad Qurayshi. He was a freed man of the Quraysh, the jurist of the Haram. He used to attend the circle of Ibn Abbas رضى الله عنه. He was born in Yemen and grew up in Makkah. He was a freed man of the family of Abu Maysarah Fahri. He was black, squinteyed, slit-nosed and had lost use of hands and had deformed feet. Later, he become blind. In spite of that, he attained a high position and his name was cited in jurisprudence, exegesis and as scholar of transmitters of hadith.

Muhammad ibn Abdullah said that his gatherings were never without remembrance of Allah. His answers to questions were always very good. Salamah ibn Kuhayl said,"I did not see anyone besides him seeking Allah's pleasure through knowledge".

Zuhd :

The world came to Ibn Rabah in a very beautiful way, but he ignored it. He spent his life as an ascetic and kept away from the rulers. He knocked at their doors only to serve the Muslims.

Uthman ibn Ata Khurasani رحمة الله عليه, said, "I and my father were going to Hisham ibn Abdul Malik. When we were near Damascus, we saw an old man on a donkey. He was black, wearing a rough, thick cloak and a worn-out robe. He had a crude, torn cap on his head. I found the sight amusing and laughable, but my father Scolded me in formed me that he was the chief of the jurists of the Hijaz, Ata ibn Rabah". His father alighted from his mule and Ata from his donkey and they embraced one another. Then they rode on their beasts to the door of Hisham who gave them permission to enter. Ata Khurasani

رحمة الله عليه, then recounted to his son how Hisham received them. He said, "As soon as Hisham learnt of Ata, he allowed us entry, and by Allah. I got access to him because of Ata. Hisham welcomed him and made him sit besides him on the throne and asked him, "O Abu Muhammad, what is your need?" Ata ibn Rabah demanded that the stipends of the people of the Haram, of Madinah and of the territory in between them (Known as thaghar) should be paid to them Hisham instructed his slave to despatch the order for the release of their stipends, and treated him kindly. Then bowing down towards him, he asked softly. "O Abu Muhammad, anything else?" He said, "O Amirul-Mumini, fear Allah for youself. Know that you were born alone and will die alone and will be raised again alone. You will give your account alone. None of those you see will be with you. Hisham fell down, face first, on the ground and wept while Ata ibn Rabah departed leaving the Khalifah as he was and I too came out. When we were at the door, a man caught up with us and presented a purse to Ibn Rabah from the amir ul-miminin. Ata did not touch it, saying keep it away! Away!" He recited the verse :

"وَمَآ اَسْئَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِنْ اَجْرِىَ اِلَّا عَلٰى رَبِّ الْعٰلَمِيْنَ"

"And I ask of you no reward for it, my reward is only with the Lord of the worlds". *(26 : 109)*

By Allah, he did go in and came out, but he did not take even a drop of water".

Death :

He died in Makkah in 114 AH. Imam Awza' i رحمة الله عليه said, "The day Ata died, he was the dearest of all earthlings to the people".

☆☆☆

Wahb ibn Munabbih رحمة الله عليه

(d 114 AH, 732 AH)

- ☆ **He cut off his desires with the sword of his wisdom.**
- ☆ **He was one of the great ascetics.**
- ☆ **The devil was afraid of his shadow.**

For forty years, he offered the fajr salah with the same ablution that he had performed for isha. He trampled under foot his desires. His voice was the key to hearte. He was wahb ibn Munabbih ibn Kamil San'ani رحمة الله عليه. He was a descendant of those Persian whom the Kisra had sent to Yemen.

He was born in San'a in the times of Uthman ibn Affan ﷺ. He had red the Books of the Peoples of the Scripture and their history. He was a tabi'i He was an ascetic and wisdom was on his tongue. Umar ibn Abdul Aziz رحمة الله عليه, appointed him the governor of San'a.

Zuhd :

He was very chaste in speech and never was rash against anyone. He never slept on a bedding. If he dreamt anything that came out true like day light. His sermons penetrated the hearts of his listeners. He said, "If anyone tramples over his desires then the dvil is scared of his shadow too".

Wahb رحمة الله عليه, had combined intelligence with humility. He fought egoism and refrained from going to places where he was praised. He would say to his companions, "If anyone praises you for something that you do not possess then be sure that he will blame you for what you do not have". Thus, if anyone spoke highly of him among people then he would say without delay. "I have examined myself and have not found such a characteristic in me".

Wonders :

He stayed at his friends's house once. In the night, he got up and recited the Qur'an. Suddenly. his friend woke up and looked

towards him. He found a circle of light over his head. The friend told him in the morning of what he had seen. He bowed his head and said modestly, "Do keep it to yourself".

Noble monners :

While Wahb ibn Munabbih رحمة الله عليه was giving lessons on hadith to some people, a man came to them and announced, "O Wahb, so-and-so reviled you.......... ". His complexion changed into anger and he turned to the other side and said, "Could the devil find no other messenger besides you?" Shortly, that man who had reviled him came to the gathering and offered the greetings. Wahb smiled and responded to him with an open heart, shook hands with him and made him sit next to him.

Encouragement to avoid the ruler :

He learnt from different sources that Ata Khurasani رحمة الله عليه knocked at the doors of kings. Accordingly, when he met Ata Khurasani, addressed him in very loving tones, "May Allah be kind to you. Is it that you take your knowledge to the doors of the kings?" You go to those who shut their doors to you and display to you their need, concealing their richness. But, you leave One Who keeps His doors open for you and displays to you His abundance and says :

" ادْعُونِي أَسْتَجِبْ لَكُمْ "

"Upon Me, and I shall answer you". (40 : 60)

"O Ata, if that which suffices you can make you independent then the least of the world can be enough for you. But, if what suffices you cannot make you independent then there is nothing in the world that can be enough for you".

Death :

Wahb ibn Munabbih died in San'a in 114 AH.

☆☆☆

Awn ibn Abdullah ibn Utbah رحمة الله عليه

(d 115 AH, 733 CE)

☆ **While in the world, he got himelf freedom in the hereafter.**

☆ **He severed the temptations of his self.**

☆ **Only death was between him and paradise.**

He was found always engaged in salah. No one could persist in egoism before him but would regard himself as lowly. He was Awn ibn Abdullah ibn Utbah ibn Mas'ud, a poet and orator. He was known for his worship, recital of the Qur'an and piety. He walked on the path of the mystics. He was near Allah and had removed all doubts. He cured hearts through dhikr and chased off the devil.

Words of wisdom :

1. It is enough arrogance to consider yourself superior to one who is lower in rank than you.

2. The people before you kept for the world that which was surplus from the hearafter.

3. But, now, you keep for your hereafter that which is surplus from the world.

Awn ibn Abdullah loved dhikr and said, "There is a main deed in everyone's deeds. In my deeds, dhikr is the main deed".

He also said, "The gatherings of dhikr are healing for the hearts".

His words were an ointment. When they dropped on the wounds of conscience, they awakened it and soothed its pain".

A man trembled before him and said, "I fear that I have become a hypocrite". Awn said, "If you were a hypocrite then you would not have been afraid of that".

Fear of Allah :

He remembered his sins in solitude and wept till tears flowed profusely from his eyes. If someone approached him,

he wiped off the tears. He said, "I have come to know that the portion of a person's body his tears touch is forbidden to the fire by Allah".

His heart was full of rememberance of death and failure of hopes. He would censure himself for neglecting himself while the angel of death was not neglectful of him, and for having tall hopes while death was pursuing him.

When his friends asked him about the most profitable day for a believer, he said it is the day when he will meet Allah and learns that he is pleased with him. They asked about the worldly day and he said, "The most profitable day is one whose last hours he will not reach'.

Death :

His final instructions were that his piece of land should be sold and the proceeds should be given away in sadaqah. He was reminded that he had a family, yet he was giving away his land in charity. He said faith inspiring tone, "I am sending ahead this land for me, and for my family I leave Allah, the Exalted. Thus, the descendants of Ibn Mas'ud in learning wealth.

He died towards the end of 115 AH.

☆☆☆

Yazid ar-Raqashi رحمة الله عليه

(d 120 AH , 737 CE)

- ☆ **He extinguished his heart's fire with his tears.**
- ☆ **He worshipped Allah by weeping because of his fear.**
- ☆ **His weeping was the essence of his worship.**

He found freedom in nearness to his Master. He went hungry to reform his heart. He was Yazid ibn Aban ar-Raqashi, righteous, ascetic and one who wept at night. He wept because of fear of Allah and lost his eyelids because of that.

He lived in the world without interst in it. He curbed his desires and secluded himself to weep. He urged the people to practice abstinence in food and drink, saying, "Those who keep hungry for Allah's pleasure will be in the first batch on the day of resurrection".

Zuhd :

Musa al-Laqiti رحمة الله عليه, said that Yazid ar-Raqashi رحمة الله عليه, kept himself hungry for sixty years for the sake of Allah so much so that he became weak-bodied and pale-complexioned. In spite of that he complained that his stomach had the better of him and he had no power over it.

Ash'ab ibn Suwa رحمة الله عليه, went to him on a very hot day. He said, "O Ash'ab, come, let us weep over the day of thirst for lack of cool water". (He meant the day of resurrection). He put his head between his two hands and blamed his soul, saying. "The worshippers have overtaken me and I am left in despair". He said this though he fasted (on alternate days) for forty-two years.

Fear of the hereafter :

Yazid Raqashi رحمة الله عليه, wept when he went home as he did on participating in a funeral, and when his brother came to him he wept and made them weep. His son said, "Father, how much do you weep! If hell was made only for you, even then you could

not weep more than you do". He said, "My son! This fire is created for me, my colleagues and for our brothers, the jinns and human beings." Then he recited the verse:

" يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ انٍ "

"They shall go round between it (hell) and hot boiling water".

(55 : 44)

Saying this, he shrieked and went round the house till he fell down in a swoon.

While he talked, tears rolled down his cheeks and his beard. He would say, "My brothers! weep before the day of weeping arrives. Wail before the day of wailing arrives. Repent before the door to repentance is closed. O party of the young and old, wail over yourselves". He would weep till he fell down. When he regained, he wept again and fell down and was taken home in an unconscious state.

When someone asked him if he did not get fed up with weeping, he began to weep and asked. "Does a suckling child get fed up with its nourishment? By Allah it is my desire that after my tears I weep with blood and after that I weep blood and puss, for, the people of hell will weap blood after their tears dry up.

Final moments :

When death was near and the angel of death was there, he wept. He said, "I weep because I miss the salah and fasting". He said to himself. "O Yazid, who will offer the salah for you? Who will fast for you? Who will present deeds to Allah after you? Who will seek forgiveness for your past sins? O you, whose dwelling is the grave and who have to stand before Allah, and the fire is whose wharf, what have you sent ahead for yourself? How have you prepared for your death? And, for the presentation before your Lord?"

Death :

Bukhari has placed him among those who died between 110 AH and 120 AH.

☆☆☆

Bilal ibn Sa'd رحمة الله عليه

(d 122 AH, 740 CE)

☆ **He was to the people of Shaam as Hasan Basri was to the people of Basra.**

☆ **He delivered sermons in the tongue of the Prophet ﷺ.**

☆ **His ears echoed with fear.**

He was an imam, a sermoniser and an ascetic. He was Bilal ibn sa'd ibn Tamim ibn Amr ul-Sukumi Abu Amir Damishqi, the famous tabi'i. The shaykh of Damascus and the imam of its jama Masjid and a great scholar.

His father was a sahabi. He acquired knowledge from his father and many other sahaba ﷺ. He was a very eloquent man of Shaam. He presented a gist of his life in a qasidah (poem) which echoes in history. He narrated good stories to his listeners in his sermons.

Tribute :

Awza' i رحمة الله عليه said, "I have not come across a sermoniser more eloquent than Bilal ibn Sa'd. Wisdom was on his tongue like dew in the morning. His voice penetrated the hearts".

Wise sayings :

Among his wise sayings are : "Do not look at a sin being minor but look at the greatness of One Whom you disobey". It is enough sin that Allah calls us away from the world but we crave for it."

Fear of Allah :

One day he travelled to the suburbs of Damascus to preach to the people. He discouraged them to seek the world and instilled fear in them. He would say, "How grieving that grief does not grow in me!"

If he saw or heard of a sin being committed, he would interrupt his sermon and say in a loud voice, "If you hide a sin, then only the sinner is the loser but if you disclose it and it is not curbed then everyone is a loser.

He condemned the evil in the people and said, "Do not present yourselves to the people as Allah's friends though, in private, you are His enemies.

Amazing worship :

His worship can be counted as astonishing. He offered one thousand raka'at every day and night. One cold night, he was offering salah when sleep disturbed him considerably so that he was finding it diffiult to continue. So, he plunged into the pond of his home with his clothes on so that he put away sleepiness. His family members expressed displeasure. He said, "This water is better than the boiling pus of hell".

Well-wishing :

One of Bilal's sons died. Someone claimed more than twenty dirhams as due on him. Bilal asked him if he had a witness, or a written document, but the man had none. So he asked him to say that on oath. The man swore that Bilal's son owed him the money. Bilal gave the dirhams he had demanded and said softly, "If you are true then I have repaid you my son's debt but if you lie then I have given you this money as charity.

Wonders :

Awzai رحمة الله عليه said that during a drought, the people came out to pray for water. Bilal ibn Sa'd was among them. He asked the people, "Do you not confess your sins?" They said, "Yes" So, he prayed and said, "O Allah, you say in your book:

" مَا عَلَى الْمُحْسِنِيْنَ مِنْ سَبِيْلٍ "

"There is no way against the good-doers". ***(9 : 91)***

We have confessed our sins, so forgive us and grant us rain."

They received rain on the same day.

Death :

Bilal ibn Sa'd died in the times of Hisham ibn Abdul Malik after 120 AH.

☆☆☆

Muhammad ibn Wasi رحمة الله عليه

(d 123 AH, 741 CE)

- ☆ **He was a reciter of the Qur'an. His sight was comfort of heart.**
- ☆ **He prepared for the hereafter, everyday.**
- ☆ **His finger was better than a thousand swords in battles.**

He was one of the well-known cavaliers in war and one those who kept vigil in the night. He communicated with Allah and his prayers were answered. He was Muhammad ibn Wasi ibn Jabrazdi, Abu Bakr. He was the pride of Islam, the beauty of the reciter of the Qur'an, a devoted worshiper, abstinent and humble, a jurist and a reliable narrator of hadith.

Tribute :

He rejected the offer of the office of Basra's judge. He rejected the world because all its pleasures are ephemeral. His faith was firm.

Sulayman Taymi رحمة الله عليه said that he did not find anyone more God-fearing than Muhammad ibn Wasi رحمة الله عليه. He was the only me who wished to meet Allah like His book.

Musa ibn Bashshar رحمة الله عليه travelled with him from Makkah to Basra and found him praying all night. Ja'far ibn Sulayman رحمة الله عليه travelled to him whenever he felt a constriction of his heart and observed his face.

Zuhd :

Whenever he heard any one praise him, Ibn Wasi رحمة الله عليه would say, "If sins had an-odour then you would not have come closer to me because of the bad smell".

A man requested him to give him instructions, he said with a bright face, "I instruct you to be a king in this world and the next." The man was taken aback and asked, "How is that possible

for me?" He said, "Have no desire for the world," and looking at the heavens, he added from the core of his heart, "Glad tidings are for him who gets a meal in the night but not next morning and who gets him breakfast but not the evening meal, and Allah is pleased with him. One day he took his donkey to the market to sell it. Someone asked him, "Do you like the donkey for me?" He said, "If I was pleased, I would not have sold it."

Muhammad ibn Wasi رحمة الله عليه preached orally to invite people to Allah and then took up the sword for the same purpose. He was with the governor of khurasan, Yazid ibn Muhallab رحمة الله عليه. During that expedition, the months of pilgrimage began and Yazid made him amir of the hajj caravan and asked him if he should issue any instructions for him (for finances). Ibn Wasi رحمة الله عليه asked. "Would you do that for the whole army?" He said, "No". Ibn Wasi رحمة الله عليه said, "Then I do not need it."

Once he saw his son walk in a very affected manner. His colour changed and he did not like it. He went to him and said, "Do you know who you are? I bought your mother for two hundred dirham and may Allah not crate more man among Muslim like your father".

His prayers were answered :

His two hands opened the door of acceptance. One day, Muhammad ibn Wasi رحمة الله عليه went out with an army which was under the command of Ibn Muslim. The Turks had advanced against them. Ibn Muslim sent someone to look into the mosque if anyone was there. He reported back that only Ibn Wasi رحمة الله عليه was there with his finger raised towards heaven, making supplication to Allah. Ibn Muslim رحمة الله عليه said, "This finger is dearer to me than thirty thousand horse riders and swords".

Dislike for fame and office :

Muhammad ibn Wasi رحمة الله عليه kept away from fame and office. Maalik ibn Mundhir wished to make him a qadi of Basra, but he declined. Maalik threatened to give him three hundred stripes if he did not accept his offer. Ibn Wasi رحمة الله عليه gave him a cool answer, "If you can, go ahead because you rule us. But, one who is disgraced in the world is better than one who is disgraced in the hereafter".

Certainty of death :

Muhammad ibn Wasi رحمة الله عليه had few hopes. When he slept, he did not expect to arise. He would say to his family before lying down, "I entrust you to Allah, for my sleep might be my death".

With passing days, he became weak and sickness haunted him. Finally, he was bed-ridden. People came in large numbers to enquire about his health. He said to them, "My brothers! Do you know where I will be taken? By Allah other than whom there is no God- I do not know if I will be taken to hell or forgiven".

Death :

When death was apparent, he covered his head and said Quickly, "Welcome to the Lord's angels :

"وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ"

"There is no Might or power sare with Allah."

Fudalah ibn Dinar رحمة الله عليه said, "I perceived a sweet smell at that time, the like of which I had not perceived ever before".

Ibn Wasi رحمة الله عليه died in 123 AH.

☆☆☆

Aamir ibn Abdullah ibn Zubayr ibn Awam رحمة الله عليه

(d 124 AH, 741 CE)

- ☆ **He bought his soul from Allah six times.**
- ☆ **Allah summouned his soul when he was in prostration.**
- ☆ **He gave sadaqah to the poor and pleased them.**

He was an ascetic who spent his nights in prayer and days in fasting. He hoped for forgiveness. He was Aamir ibn Abdullah ibn Zubayr ibn Awam ﷺ. It was his habit to give sadaqah in secret, placing dirhams at the feet of the needy when they were engaged in salah at night. Death came to him when he was in Allah's House.

Fear of Allah :

Whenever death was mentioned, he was overtaken by fear and his limbs trembled. Sufyan ibn Uyaynah رحمة الله عليه said that Aamir ibn Abdullah bought his soul from Allah six times. Every time he gave in sadaqah the value of his bloodmoney which amounted to a large sum of money.

He had with him a purse of ten thousand dirham to disburse at the time of isha. He placed the purse at the feet of the worshippers without being noticed though they could see the purse. When asked why he did not give it directly, he said, "I do not wish to embarass the receiver".

Last moments :

Aamir ibn Abdullah رحمة الله عليه, was bed-ridden and very weak. The adhan was called from the (adjacent) mosque. He asked someone to help him go to the mosque for the salah. He was advised against going there given the poor condition that he

was in. But, he insisted, saying, "The muadhdhin has called as Allah's inviter. Shall I not answer the call?" It was the salah of maghrib and the imam had just gone into the prostration of the first rakah when he died before arising from the prostration.

Death :

The year of his death is said to be 120 AH or 124 AH.

☆☆☆

Thabit Bunani رحمة الله عليه

(d 127 AH, 744 CE)

☆ **He offered the salah in the grave, a key to good.**

☆ **An arrow in the bow that was worship.**

He was one of voices of Ar-Rahman (The Compassionate). He read the Quran from cover to cover by the side of every pillar (in the mosque). His heart was firm. He was Thabit ibn Aslam al-Bunani رحمة الله عليه, an imam, a guide, an ascetic, a mystic, a gem of his times and a jurist of Kufah.

Fear of Allah :

Thabit Bunani kept fasts very often, offered many raka'at salah and wept very much. He made rounds of the mosques of kufah to make prostrations there.

Ans ibn Maalik said, "There are some keys of good and Thabit Bunani رحمة الله عليه is one of them."

Bakr ibn Abdullah رحمة الله عليه said that he was the greatest man of Allah of his times. He welcomed life with tears of fear and repentance and chased a life of grief. He wept like a mother who had lost her son till his ribs compressed over each other.

Much weeping caused his eyes to ache. His physician said, "Guarantee me one thing and your eyes will be cured." He asked, "What?" The physicion said, "That you will not weep". This brought tears into his eyes and he said, "Of what use is the eye that does not weep?" Then he refused to have his eyes examined.

Love of the Prophet ﷺ :

The love of the Prophet ﷺ had taken roots in his heart. When his words sounded in his ears, tears of love trickled down from his eyes. This love awakened a longing in his heart and drew him towards the great sahabi, Anas ibn Maalik رضي الله عنه. As soon as he was there and saw him he ran to him like a child, and kissed his hand again and again, saying, with teary eyes, "Your hand has touched the hands of Allah's Messenger ﷺ".

Obedience personified :

He traced his lost legacy by drowning himself in the vast sea of obedience and enduring the hardship of night vigil. Thabit Bunani رحمة الله عليه offered three hundred raka'at every night. In the morning, his feet were fatigud intolerably. He massaged them with his hands. And he made little of his effort, saying, "The worshippers are gone and there is nothing remaining for me".

He said of himself, "I do not pass any pillar of the mosque without reciting ther the entire Quran once and weeping".

Thabit Bunani رحمة الله عليه often visited Anas ibn Maalik رحمة الله عليه with his friends. He made it a point to offer (optional) salah in every mosque that wa located on the way. When they came to Anas رحمة الله عليه, he would asked, "Where is Thabit? Where is he? I like his habit".

Prayers answered :

Thabit رحمة الله عليه prayed in tears and impolringley. He prayed, "O Allah, if you enable anyone to offer the salah in his grave then enable me to pray in my grave".

This prayer was granted exactly as he had made it. He was seen offering salah in his grave after his death.

Death :

Thabit Bunani رحمة الله عليه departed from this world to the perpetual world in 123 AH or 127 AH. Khalid ibn Abdullah was governor of Iraq in those days.

☆☆☆

Muhammad ibn Munkadir رحمة الله عليه

(d 130 AH, 748 CE)

- ☆ **The world was worthless in his eyes.**
- ☆ **He put his soul through forty years strenuous exercise.**
- ☆ **Grief had engulfed him.**

He kept his heart under stringent control through the early morning breeze and tears of his eyes. He was Muhammad ibn Munkadir ibn Abdullah ibn Hudayr ibn Abdul Uzza Qurayshi Tamimi Madani. He was the Shaykh ul-Islam, the chief of the men of Allah, the head of the reciters of the Quran and an ascetic. He was truthful, a narrator of hadith and he had met some of the sahabah رضى الله عنهم . He was large-hearted, deeply faithful, very righteous, an example of those who had trust in Allah and one who endured hardship in nightly worship. Mention of the Prophet ﷺ brought tears to his eyes.

Fear of Allah :

He had sharp feelings and a very clear heart. One night as he was want to he stood in salah and could not control his tears. He wept uncontrolably and he trembled terribly. His family members tried to find out what made him cry, but he could not speak or stop crying. They called Abu Hazim, his friend, who asked him what was wrong, for the family members were worried. He disclosed tears still flowing down that a verse of Allah's Book had brought about this condition. The verse was :

"وَبَدَا لَهُمْ مِّنَ اللّٰهِ مَا لَمْ يَكُوْنُوْا يَحْتَسِبُوْنَ"

"And there shall become apparent to them from Allah what they had not been reckonin". *(39 : 47)*

This made Abu Hazil weep too and this caused Ibn Munkadir رحمة الله عليه to fall deep into weeping. His family wondered at Abu Hazim رحمة الله عليه who instead of doing something, joined Ibn Munkadir رحمة الله عليه in weeping, increasing their anxiety.

A neighbour of Ibn Munkadir رحمة الله عليه was ill and shrieked in the night because of pain, while he shouted الحمد لله (Praise belongs to Allah). He said on being asked for this conduct, "My neighbour raises his voice because of his affliction while I raise my voice for the blessing".

Prayer answered :

A man once entrusted Ibn Munkadir رحمة الله عليه with a hundred dinar. He said to him, "O Brother, tell me if I need, may I spend from it? I will repay you later". The man affirmed that he could. He spent the money on his need. Later, the man sent someone to collect his money, but Ibn Munkadir رحمة الله عليه had nothing with him. So, he raised his hands and prayed, "O Allah, fail me not in repaying the trust. Do pay it for me". Then he went out where an unknown person held him by the shoulder and placed a purse of a hundred dinars in his hand. He repaid the man with this money, but could not find out all his life who the unknown doner was. After he died, the man who had delivered the purse disclosed that Aamir ibn Abdullah ibn Zubayr رحمة الله عليه had sent it with instructions to the man not to reveal him before his death, or Ibn Munkadir's.

Final moments :

He wept during his final moments and was very uncomfortable. He recalled the verse of the Quran of which he had informed Abu Hazim رحمة الله عليه (surah az-Zumar, 39:47) and said that he was afraid lest that which he did not think of might become apparent to him from Allah. His visitors comforted him that he need not fear that. Suddenly his face brightened. He said, "If you could see what I see (of the blessings) then your eyes will be cooled".

Death :

He died in the year 130 AH.

☆☆☆

Ayyub Sakhtyani[1] رحمة الله عليه

(d 131 AH, 749 CE)

☆ **In Sajdah, he seemed to be an angel.**

☆ **Wisdom had comforted his heart.**

☆ **He had put the world away by taqwa.**

He was an adept scholar, an imam, a hafiz, chief of the young men of Basra. He was Ayyub ibn Abu Shumaymah Kaysan Sakhtiyani Basri Abu Bakr. He was chief of the jurists of his times, a trust worthy tabi'i. He performed forty hajj. He was a man of wonders. He wept on hearing the Prophet's ﷺ hadith. He smiled more than anyone else before other people.

Wise sayings :

History has preserved his words. They are wise sayings, some of which we reproduce here:

1. Too much consumption is an ailment of the stomach.
2. Two characteristics make a man a chief :
   (i) to despair of what people possess and
   (ii) to be indifferent to what they do.

Ayyub Sakhtiyani رحمة الله عليه visited Hasan Basri رحمة الله عليه to pay homage to him. When he departed from him and was out of earshot, Hasan Basri رحمة الله عليه said, "He is the chief of the young men". On another occasion, he described him as 'the chief of the youth of Basra.

Sufyan ibn Uyanah رحمة الله عليه said that he had not seen anyone like Ayyub رحمة الله عليه . Shu'bah رحمة الله عليه said, "Ayyub رحمة الله عليه is the chief of the jurists. Whenever I made an appointment with him, he was ahead of me in keeping it". Ash'ath رحمة الله عليه said that Ayyub رحمة الله عليه was an expert in recognising the ulama.

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[1] Also spelt Sikhtiyani.

Zuhd :

Ayyub Sikhtiyani رحمة الله عليه was the paragon of zuhd. Wisdom flowed from his tongue. He gave up the world, severing it with the sword of zuhd and locking it up behind the wall of taqwa. He said, "Zuhd is of three kinds in the world :

(i) the most adorable lies in worship of Allah as though in His presence.

(ii) the best is to keep away from that which Allah has forbidden, and

(iii) in terms of reward the best lies in what Allah has made lawful.

Loved to conceal deeds :

He liked to keep behind the curtain of secrecy. He kept his deeds concealed, he was quiet and inaudible when reciting the Qur'an in the salah in the night but raised his voice in the morning so that those who heard him spposed that he had begun at that moment.

Once he was with his companions during the day and they began to narrate the ahadith. Hardly had he heard a few words when he began to shed tears. He said to himself that he must conceal his love for the Prophet ﷺ and his zuhd, but when a man is of advanced age, his tears have the better of him. So, he put his hand over his mouth pretending to suppress the urge to yawn.

Avoided fame and rulers :

Ayyub رحمة الله عليه disliked fame. He avoided to come into the limelight. Also, he did not go to the rulers. Yazid ibn Walid was his friend, but when he became the Khalifah, Ayyub رحمة الله عليه prayed to Allah, "O Allah, make him forget me".

Death :

He died when he was sixty-three years old in 131 AH in Basra during the plague.

☆☆☆

Maalik ibn Dinar رحمة الله عليه

(d 131 AH, 749 CE)

- ☆ **His Zuhd nullified the world's attraction.**
- ☆ **His heart bowed in obedience to Allah.**
- ☆ **He had opened his heart for kindness.**
- ☆ **Longing for nearness to Allah had made him immune to hunger.**

He was born in a house all whose members were believers. He was Maalik ibn Dinar Basri Abu Yahya, a narrator of hadith, reciter of the Qur'an, a God-fearing ascetic and a righteous sermoniser. He earned his livelihood through work which was writing down the noble Qur'an. He took so much wages for it as necessary to buy his food and drink. His conversation appealed to the hearts.

Wealth is cause of ruin :

Maalik ibn Dinar رحمة الله عليه said, "I examined every sin and found out that wealth is behind it". He also said, "Ever since I have understood people, I am neither happy at their praise nor displeased at their criticism because one who praises is as much an exaggerator as one who criticises.

He said that people must protect themselves from the world because it casts a spell on the hearts of the scholars. He referred to the increase in the numbers of the hypocrites and said, "If they had tails then earth would be too crowded to permit movement". As for overeating, he said, "Do not make your stomach the devil's bag lest Iblis pour into it whatever he likes". He also said, "The worst person is he who is devoted to his desires, his aims and his stomach".

About buttered bread :

One day, Maalik ibn Dinar رحمة الله عليه was sitting with his friend and spoke of his longing for buttered bread since forty

years. The man flew out and was back in a jiffy with buttered bread from his home. Ibn Dinar رحمة الله عليه took the bread in his hand and turned it upside and down. He said in utter dislike, "I longed for you for forty years but had the upper hand over you.

Now, today you wish to turn the table on me". Then he exclaimed, "Put it away from me, and he refused to eat it.

About his eating habits and of those who consumed meat and delicacies, he said, "During the whole year, I eat meat only on the day of sacrifice, the eed ul-Adha, because that is a sunnah".

He lamented that he had bought a lamb for one dinar for his family. Since twenty years he had been questioning himself about it, but he was unable to find a solution. When he had a desire for something, he wasted no time to check himself. He held his beard and asked himself, "O Maalik, should you got everything you desire? Will you ride whatever you like. That is very bad".

Someone asked Maalik ibn Dinar رحمة الله عليه if two piece of flat bread would be enough for him per day. He said, "(If there is bread), I will wish for ghee (butter oil) with it".

Once he came across the slave of Hajjaj, Hawshab Thaqafi. He said to him, "O Abu Bashr, learn two things from me. First, go to sleep on a hungry stomacb and, secondly, skip the meal (or the dish) that you desire to eat".

Maalik ibn Dinar رحمة الله عليه had no desire for the world, its dwellings, its riches and its food and drink. The door of his house was never shut, nor did he have a door-keeper. He told his companions and neighbours that whosever entered his house and took anything, that thing was lawful to him, and he said, "I need no lock or key".

His prayer :

The caravan was headed for Makkah, Maalik ibn Dinar رحمة الله عليه called out, "O people, I will make supplication and you say *Aameen*". He raised his hand and prayed to Allah implorigly, "O Allah, do not let little or more of the world enter the home of Maalik ibn Dinar".

No interest for the world :

One day, fire erupted in the house of Maalik ibn Dinar رحمة الله عليه and the surrounding houses. He picked up a copy of the

Qur'an and his cloak and walked out. Someone said, "O Abu Yahya, your house will burn down". He said, "There isn't anything inside for which I may worry". Then he shouted, "Those with a heavy load (of goods) have perished".

On a dark night, Salman ibn Abu Muti' went to Maalik ibn Dinar رحمة الله عليه. There was no lamp with him and he held some bread in his hand. Salman رحمة الله عليه pointed out to the missing lantern and something to hold his bread. Maalik رحمة الله عليه said in a lamenting voice, "Leave me (like that). I repent for what has past". (I am better as I am).

Repentance of a thief :

A thief once intruded in his house but could not find anything to steal. Maalik رحمة الله عليه realised his presence and asked him, "Did you not find any wordly thing of worth? Have you a liking for something of the hereafter?" The thief answered in the affirmative. He said, "Then, perform ablution and offer two raka'at optional salah". He took him towards the mosque saying, "He had come to steal but we have stolen him!"

Dhikr :

In order to seek Allah's forgiveness, he occupied himself in dhikr and worship. He would say, "Those who savour blessings never savour any blessing like the remembrance of Allah".

He said once, "The people of the world have departed from it without having tasted the most pure and the best thing". When asked about it, he said, "Divine awareness".

He would engage in salah at the time of tahajjud. Then he would grip his beard and make a humble prayer, "O Allah, when you gather the first and the last, forbid the fire of hell to touch the old Maalik ibn Dinar".

Truthful and outspoken :

The governor of Basra passed by in a great pomp and an arrogant display on his impressive riding beast. Maalik ibn Dinar رحمة الله عليه checked him in an angry voice, "Soften your style of movement". His guards but the governor stopped them and approached arrogantly at the side of Maalik رحمة الله عليه and said

boastfully, "Do you not know me?" Maalik رحمة الله عليه said, "Why not? And who knows you better than I do? You began as a dirty drop of sperm and you will end as a stenching corpse. Meanwhile, you carry impurity in your belly". The governor bowed his head and was spellbound. He turned to go and said, "Now you have recognised me correctly, as should be, indeed!"

One day, the governor summoned him and requested him to pray for him. He said, "How many an oppressed one stands at your door cursing you!"

Final moments :

When Maalik ibn Dinar رحمة الله عليه was restricted to his bed with sickness, the time came for him to surrender his soul to Allah. He looked towards the heaven and said, "O Allah, You, know that I was not interested in survival in this world for a woman or for belly".

Death :

He died in 131 AH in Busra.

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Mansur ibn Mu'tamar رحمة الله عليه

(d 132 AH, 749 CE)

☆ **He rushed towards the prayer niche as though he was dying.**

☆ **He was immersed in grief.**

☆ **He wept during one-third of the night.**

He made close acquaintence with fasting and salah. He had cast aside the world and seemed to carry a sack full of grief. He was Mansur ibn Mu'tamar ibn Abdullah Salama, Abu Attab (ابو عتاب). He was scholar of hadith and a God-fearing man. He was from Kufah and there was no one greater than him as a retainer of hadith. He was trustworthy and reliable. His eyes showed the effect of much weeping. For forty years at a stretch, he observed fasting during the day. In the night he offered salah.

Package of grief:

If you had seen Mansur ibn Mu'tamar رحمة الله عليه, you would have concluded that he was facing some hardship: leaning to a side, feeble voice, wet eyes! If he was given a slight jerk, perhaps tears would have dropped from those wet eyes. Sufyan Thawry رحمة الله عليه said that he stood in salah as though he was dying.

Fear of Allah:

Early morning, one day, the sound of his crying brought his mother rushing to him. She asked him with a mother's compassion, "What are you doing to yourself?" You weep all night. Have you hurt someone? Or, slain anyone?" He said, "Mother, I know what I have done to myself".

His mother said, "My son recites the Quran for one-third of the night, weeps during one-third of it and makes supplication during the next one-third". He offered the salah one the roof of his house, looking like a fixed pole in the darkness.

Fed up of offices :

The governor fo Kufa, Yusuf ibn Umar, offered to make him a qadi, but he abstained from meeting him. He went into a rage and compelled him to occupy that chair. Two men brought their dispute to him, but he neither asked them any question nor said anything to anyone. Both of them went away unattended. Then someone said to Yusuf ibn Umar, "If you cut him to pieces, even then he will not take the office". So, Yusuf let him alone.

Death :

He died in 132 AH.

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Safwan ibn Sulaym رحمة الله عليه

(d 132 AH, 749 CE)

- ☆ **He Promised Allah that he would not let his side touch the bed for forty years.**
- ☆ **His speeh cured the sick.**
- ☆ **His supplication was a key to provision.**

He had laid a trap to gain every merit. He looked good to whosoever looked at him. He was the freed man of Humayd ibn Abdur Rahman ibn Awf رحمة الله عليه, Abu Ubaydah Safwan ibn Sulaym ibn Awf رحمة الله عليه who was a quiet, utrumpeted ascetic. He was a mujtahid, faithful, imam, hafiz, jurist and a man of God. He was a trustworthy narrator of innumerable ahadith, and an exceptionally religious man. His prayers were never unanswered. He spent his life with the humility of the poor and the awe of the kings. He never chose an intermediary but worshipped Allah alone without any associate.

Ahmad ibn Hanbal رحمة الله عليه said, "His conversation and speach was a healing for the sick, and his name brought rain".

Abdul Aziz ibn Abu Hazim رحمة الله عليه said that Safwan رحمة الله عليه travelled with him to Makkah, but he did not rest anyone till they returned.

Safwan رحمة الله عليه said, "A time will come when every effort will be made for the stomach, and religion will mean desires.

Sulayman ibn Saalim رحمة الله عليه said that in summer Safwan ibn Sulaym رحمة الله عليه offered the salah (in the night, like tahajjud) in the home and in winter on the rooftop, to fight off sleep. Then he would beseech Allah very humbly and say, "O Allah this effort of Safwan is for You, as you know".

Anas ibn Iyad رحمة الله عليه said that if Safwan رحمة الله عليه was told that the last Hour was on the next day, then he would redouble his efforts and increase his worship manifold (though he already had the Last Hour in mind).

Gifts of rulers not solicited :

The Khalifah, Sulayman ibn Abdul Malik رحمة الله عليه, came to Madinah, tot his governor Umar ibn Abdul Aziz رحمة الله عليه. Sulayman رحمة الله عليه was impressed with Safwan رحمة الله عليه and sent him a purse containing five hundred dinars. He cast of the purse, shivering all the while, and mounted his mule and went out of Madinah staying there till Sulayman was there.

He was very generous and he was sure to give somthing at least to every needy person he came across. One winter night, he came out of the mosque to find a man who lacked clothes. He took off his shirt and gave it to the man. When he came out of the mosque, Safwan رحمة الله عليه would weep, saying, "I do not know if I will come to it again".

Resolve not to lie on the bed :

Safwan رحمة الله عليه had resolved not to lie on a bed till he met his Lord. He survived forty years after the resolve, But did not use the bed. In fac', when he was dying and people tried to pursuade him to lie down on a bed, he refused, saying, "Shall I not make good my promise to Allah, the Exalted?" So, he kept sitting and died in that posture.

Death :

He died in Madinah in 132 AH.

Much later, a grave-digger was digging graves. He feel down on a skull that bore marks of prostration. he looked at the forehead and made enquiries about the grave-dweller and was told that he was Safwan ibn Sulaym رحمة الله عليه.

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Ziyad ibn Abu Ziyad رحمة الله عليه

(d 135 AH, 752 CE)

- ☆ **His words made the kings weep.**
- ☆ **He corrected his soul with obedience.**
- ☆ **He did not permit his soul to rest.**

His words made a deep impression on the hearts and brought tears to the eyes. He was Ziyad ibn Abu Ziyad Madani رحمة الله عليه, the freed man of Abdullah ibn Ayyash رحمة الله عليه. He was a righteous man, a jurist and a saimtly man. He took up residence in Damascus and was the greatest scholar of his times. He took every step to purify his self.

Zudh :

He used to visit Umar ibn Abdul Aziz رحمة الله عليه and profer advice to him. Umar رحمة الله عليه gave him much respect and even offered to buy him from his masters and then set him free. But he declined. Later, the people helped him secure release.

He wore woollen garments, did not eat meat and did not mingle with the people so much so that he refrained from sitting with them. His daily diet was about half a fistful. He said that the world was of no significance and he spent the life in fear of Allah's wrath and disobedience. His words penetrated into the hearts. He said, "It is better to keep away from sins than to face the hardships of the next world".

Ziyad رحمة الله عليه passed himself through rigorous exercises and annihilated pride from himself and his mates. He was very obedient. He went to the mosque and engaged in salah for a long time and compelled himself to stay there even when his soul was tired. He told himself that no place was better than the mosque and convinced himself to survive on a flat bread and some salt, in the only woollen garment he had and with the old woman as his wife.

Fear of the hereafter :

He came to Umar ibn Abdul Aziz رحمة الله عليه on a very cold night when even limbs froze. He was writing some letters and had a fire by him. Ziyad رحمة الله عليه warmed himself at the fire and Umar رحمة الله عليه joined him after finishing the writing. Umar رحمة الله عليه asked him to narrate a story and he said that he was not a story-teller. Umar رحمة الله عليه then asked him to speak of something. Ziyad رحمة الله عليه said, "When a person goes to hell, it is of no advantage to him who enters Paradise. And he who enters Paradise loses nothing on anyone going to hell". Umar رحمة الله عليه agreed with him and Ziyad رحمة الله عليه wept profusely, his tears cooling down some of coal.

Death :

Ziyad رحمة الله عليه died in 135 AH.

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Rubayya'h ar-Rai ❶ رحمة الله عليه

(d 136 AH, 753 CE)

☆ **People learnt manners from him before acquiring knowledge.**

☆ **His heart was full to the brim with faith.**

☆ **He was a school of zuhd.**

☆ **His death was a loss to fiqh.**

Syllabus of learning :

He was one of the inventors of the syllabus of learning through upbringing and training. He was Rubayya'h.ibn Farrukh Taymi رحمة الله عليه of Madinah. His kunyah was Abu Uthman رحمة الله عليه. He was an imam, a hafiz, a jurist, a mujtahid, a generous man and a mufti o f Madinah. Imam Maalik رحمة الله عليه learnt fiqh from him. He lived a long life, full of worship during the night and day. Imam Maalik رحمة الله عليه said that with his death, fiqh lost its sweetness.

Rubayy'ah رحمة الله عليه said that zuhd was to take things from their lawful places and to put them in their real places.

Once he wept profusely, fear and terror writ large on him. He said, "Ostentation is apparent and desires are concealed. People are to their scholars as children in their mother's laps, and they abide by their commands and keep away from what they forbid".

Nothing to do with riches of rulers :

Rubyy'ah Rai رحمة الله عليه never surrendered himself before the wealth of the rulers. Hence, he was always truthful. When he visited Khalifh Abdul Abbas Saffah رحمة الله عليه, he received him warmly and in appreciation of his learning and excellence,

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❶ The name is also spelt 'Rabi'ah'.

offered him a handsome purse, but he declined to accept. Then he gave instructions that he shouid be given five thousand dirhams to buy a female slave for himself, but he turned down that offer too, and departed from him just as he had come.

Generosity :

He was very generous and wise. Whenever he was ill and people visited him, he had a meal laid down for them and they went satiated.

Death :

He died in 136 AH at Hashmiyah in Anbar رحمة الله عليه .

☆☆☆

Yunus ibn Ubayd رحمة الله عليه

(d 139 AH, 756 CE)

☆ **He nearly met Allah with a heart of the Prophets** عليهم السلام.

☆ **His name shook the doors of heaven.**

☆ **He was the niche of zuhd on earth.**

The majesty of the kings and the humility of the Prophets عليهم were seen on his face. He was Yunus ibn Ubayd ibn Dinar Abdi Basri رحمة الله عليه. His kunyah was Abu Abdullah رحمة الله عليه. He was an ascetic, a hafiz and a trustworthy person. Who benefitted from the company of Hasan Basri رحمة الله عليه. He was a draper. His righteousness and asceticism were unmatched. He made istighfar very often. He supported truth whenever he found it. When the battle was tense and the army took his name, help came to them.

He was very humble and did not like to be praised. He had killed the ego of his soul. When someone praised him once, he lowered himself by saying, "I can enumerate a hundred kinds of piety not one of which can I find in myself".

His advice :

Someone sought his advice once and he said, "Keep in mind three things from me" :

(i) None of you must go to the king (not even to recite theQuran to him).

(ii) None of you must sit alone with a woman, not even tohave her memorise the Quran, and

(iii) None of you must surrender his ear to those who pursue their desires.

Wise words :

He used his tongue to encourage the people to seek lawful livelihood. He said, "Of the two dirhams, keep away from one till

you can do without it, and take it when you need it. It is the second dirham in which Allah has placed you right, so pay it". He said, "There are two characteristics which if a person rectifies then the other's are perfected by themselves. They are his salah and his tongue".

Taqwa and zuhd :

Yunus ibn Ubayd رحمة الله عليه was a paragon of taqwa and zuhd. He said, "A person's taqwa is known through his speech".

He was a cloth merchant. When a customer asked for a cloth, his slave brought a roll of cloth and, while he unfolded it, he tapped it with his hand and recited(صلى الله على محمد may Allah bless Muhammad ﷺ). Yunus رحمة الله عليه was overcome with a sense of taqwa and refused to sell that roll of cloth, lest his slave had recited the salah ❶ to praise the material.

Yunus رحمة الله عليه once offered to sell a sheep, but described its defects a forehand. He said, "It throws aside its hay and breaks off its tether-pin".

Intermediary for prayer :

A man from Shaam came to his shop and asked him if he had a particular kind of cloth worth four hundred dirhams. He said, "No, but I have the kind that is for two hundred dirhams". Before they could pursue their deal, the adhan was called and Yunus رحمة الله عليه went for the salah. When he returned, he found many dirhams lying there. His nephew told him that he had sold the cloth for four hundred dirhams. Yunus رحمة الله عليه said to the buyer from Shaam, "I had told you that this cloth is worth two hundred dirhams. If you wish, you may take it and the balance of your two hundred dirhams, or you may return it and collect your four hundred dirhams". The buyer asked in astonishment, "Who are you?" He said, "I am a Muslim". He said, "I adjure by Allah, tell me who are you? What is your name? He said, "I am Yunus ibn Ubayd". The man from Shaam was delighted. His face shone with happiness. He said, "By Allah, when we are among the enemies and fighting is close and severe, we pray : "O Allah, O Lord of Yunus ibn Ubayd رحمة الله عليه, make it easy for us. Indeed, then things become easy".

❶ The word salah also means, to invocate blessing on the Prophet ﷺ, known in Urdu and Persion as durud.

Final moments :

Yunus ibn Ubayd رحمة الله عليه fell ill and was bed-ridden. He had visitors, among them Ayyub Sakhtiyani رحمة الله عليه ❶ who said to him, "There is no good in life after you". Then Yunus رحمة الله عليه looked at his feet and wept, saying, "My feet could not gather dust in Allah's path". (He meant that he could not take part in jihad).

He said, "If anyone that he might go to hell then he is deceiving himself. He regards himself outside Allah's decree".

Death :

Yunus ibn Ubayd رحمة الله عليه died in 139 AH.

☆☆☆

❶ There seems to be some confusion here, perhaps in dates, for Ayyub رحمة الله عليه died in 131 AH according to a prevoius narration on him in this book.

Salamah ibn Dinar رحمة الله عليه

(d 140 AH, 757 CE)

- ☆ **He had the majesty of the kings and the responsibilities of the ulama.**
- ☆ **When he saw a fruit, he said, 'Be patient. My promise is to meet you in Paradise'.**
- ☆ **His wisdom was bright and clear like the sun.**

An immortal name :

His name is placed among the immortals. He was Abu Hazim, Salamah ibn Dinar Madani, Makhzumi رحمة الله عليه. He was Persian by birth. He was an ascetic, humble, God-fearing man. His mother was a Roman. He was afflicted by such defects as erysieplas, hunchback, squint eyes and lameness.

He was unique in his times. He was a suckling child in the times of the Sahabah رضي الله عنهم . As he grew up he joined different circles of knowledge and plunged into the field of zuhd and taqwa. He avoided fame and hid behind the curtain of humility. He spent the nights in prayer. He saw the world as deceptive and death as a small thing. His sermons were full of wise words. He was goodness personified.

Tributes :

Abdur Rahaman ibn Zayd رحمة الله عليه said, "Wisdom was closer to him than to any other". Awn رحمة الله عليه said, "No one derided the world as this lame man did".

Ibn Khuzaymah رحمة الله عليه said that he had no match in his times.

Whenever Abu Hazim Salamah ibn Dinar رحمة الله عليه passed by a fruit, he said, "You have my promise to meet you in Paradise".

He said about his property, "My property is my trust in Allah and despair of what the people possess".

He advised the people to conceal their piety more strongly than they concealed their sins. He also said, "Give up every deed because of which you dislike death. Then you need not worry wherever you die".

He wept in the mosque and wiped his tears on his face, saying, "I have learnt that if tears because of fear of Allah drop anywhere on the body then that portion of the body will not be touched by hell-fire".

Faith in destiny :

He encouraged the people to have faith in their provision, saying, "I have seen two things in this world, one of which is for me and the other for the other people. As for that which is for them, I may do all in my power, I will not get what is theirs. Their share of provision will be stopped from me as mine is from them".

Salamah ibn Dinar رحمة الله عليه asked, "What is Iblis? If you do not obey him then he cannot harm you and if you obey him then he cannot give you any advantage". He also said, "You do see that your Lord bestows on you bounties without breaks, yet you disobey Him. So do fear Him".

Memorable meeting with Sulayman :

Once Sulayman ibn Abdul Malik رحمة الله عليه came to Madinah durings the days of the pilgrimage. He made enquiries if there was anyone who had seen the sahabah رضي الله عنهم . He was told of Salamah ibn Dinar رحمة الله عليه and he summoned Salamah رحمة الله عليه and when he came he complained, "O Abu Hazim why are you unfatithful to me?" Salamah رحمة الله عليه posed a rejoinder, "O Amir ul-muminin, how do you describe me as unfaithful?" He said, "Great people came to meet me but not you". Salamah رحمة الله عليه said, "Before today, you did not know me nor had I seen you, so how am I unfatithful?" Sulayman رحمة الله عليه looked at zuhri and said, "The shaykh is right. I am wrong".

Then Sulayman رحمة الله عليه asked, "O Abu Hazim, why do we dislike death?" He said, "You have inhabited the earth and beautified it, and ruined the hereafter and made it desolated. So now you dislike to go from habitation to wilderness". The khalifah agreed with him, and asked, "How will we be presented before Allah". He said, "Those who are kind will be presented like one who had gone far away returns to his family. And those who

are bad will be presented like the runaway slave who is nabbed and brought to his master". This made Sulayman weep much he began to sob.

He then asked, "O Abu Hazim, who is the most intelligent of all people?" He said, "He who obays Allah and abides by it, and guides other people to it". Next, he asked, "Who is most foolish of all people?" He said, "One who displays anger at his brother's desire and he is an oppressor. Thus, he sells the hereafter for the present world".

Sulayman رحمة الله عليه asked him if he would take up his company, so that he could benefit from him and Sulayman رحمة الله عليه from Salamah. He said, "Not at all!" Sulayman asked, "Why?" Salamah رحمة الله عليه said, "I am afraid that if I lean towards you even a little then Allah give me a twofold punishment in life and a twofold in death and no one will help me". Sulayman رحمة الله عليه said, "O Abu Hazim, let me know, what do you need?" Salamah رحمة الله عليه said, "Get me admitted to Paradise and keep me out of hell". Sulayman رحمة الله عليه said, "I have no power over that". Salamah رحمة الله عليه said, "I have no need besides this".

Advice to Khalifah Hisham :

When Hisham ibn Abdul Malik رحمة الله عليه came to Madinah, he summoned Abu Hazim رحمة الله عليه and asked him to give him some instructions. He advised him, "Fear Allah and observed abstinence in the world, because reckoning is called out for the lawful and punishment is given for the unlawful".

As amir summoned Abu Hazim رحمة الله عليه. There already were some ulama like Ifriqi and Zuhri رحمة الله عليهم . The amir asked Abu Hazim رحمة الله عليه to say something. He said, "The best amir are they who love the ulama and the worst ulama are they who love the amirs".One of the rulers asked Salamah to name his needs. He said, "Let that alone, for, before coming to you I have made that known to Allah. If He gives me I will show gratitude and if He does not give me then I will remain pleased".

Death :

He died in 140 AH. Some hold, however, that he died later than that.

Ata Sulaymi رحمة الله عليه

(d 140 AH, 757 CE)

- ☆ **Fear compelled him to righteousness.**
- ☆ **His mild heart was accustomed to tears.**
- ☆ **His tears took away his eye-sight.**
- ☆ **His lips did not smile for forty years.**

Whenever he received an admonition, he swooned. His coun- tenance disclosed that he was not a man of the world. He was Ata Sulaymi رحمة الله عليه Basri, a very pious man, a young tabi'i who was great in rank. He had seen Anas ibn Maalik ﷺ and heard hadith from Hasan Basri رحمة الله عليه, but kept himself away from narrating hadith. Fear of Allah had made him lack interest in food and drink, and because of fear, he did not pray to Allah for Paradise, but prayed for forgiveness. It is said that, because of fear, he could not get up from his bed for forty years and he performed ablution on his bed. Everyday he examined his body lest it was metamorphosed.

Fear of Allah :

Nu'aym ibn Muwarri رحمة الله عليه said that when they visited Ata رحمة الله عليه they found him repeating, "Would that his mother had not given birth to Ata!" He did that till sunset.

Normally, he made this supplication in a very beseeching manner, "O Allah, have mercy on me for my strangeness in the world. Have mercy on me for my falling down at death. Have mercy on me when I stand before you".

Fear had made him forget the Qur'an so that he was restless and shouted, "Find out for me a hadith condoning his (forget-fullness) so there me some alleviation of my condition".

Salih Mahriy رحمة الله عليه lent support to his friend, Ata and said to him in a loud voice that the devil was deceiving him. He said, "Drink something invigorting that you might be able to

perform ablution and offer the salah". He gave him three dirham to buy and drink a beverage of barley every day. But, he had that only for a day or two and said, "When I think of hell, I cannot eat or drink anything".

Ata Sulaymi رحمة الله عليه took a handful of water from a vessel and washed the limbs on which ablution is performed. One day, as he was doing that, he began to tremble and wept very much so much so that he turned pale. He said to those who worried over this condition, "I wish that my account is taken before the day of resurrection and I am made to stand before Allah before that day".

Fear of chastisement in hell :

Ala (علا) ibn Muhammad رحمة الله عليه visited Ata رحمة الله عليه one day, and found him unconscious. He asked Ata's wife, Umm Ja'far رحمة الله عليها , "What has happened to Ata?" She said, "Our neighbour had heated the oven and he peeped into it and swooned.

Sarrar ibn Ubaydah رحمة الله عليه visited Ata Sulaymi رحمة الله عليه His wife requested Sarrar to advice him against weeping too much. When Sarrar رحمة الله عليه advised him to weep much, he said, "When I imagine people being punished in hell, I picture myself in their place and wonder how my hands would be tied behind my neck, and how the fire will rage. May Allah be good to you, O Sarrar!"

One day Ata رحمة الله عليه met a man who had returned from Hasan Basri رحمة الله عليه. He asked him, "What did Hasan say?" The man said that the saint said, "The world is a conveyance for a believer to go to his Lord. The believer rides it to Him. So, keep your conveyance in good order". Tears rolled down Ata's رحمة الله عليه eyes and he shivered till he fell down unconscious.

Death :

Ata Sulaymi died in 140 AH.

☆☆☆

Sulayman Taymi رحمة الله عليه

(d 143 AH, 760, CE)

- ☆ **He was a star among the ascetics.**
- ☆ **An angel among earthly angels.**
- ☆ **He brightened his heart with the light of obedience.**

He performed deeds which took him away from sins and near Allah. He was Sulayman ibn Tarkhan Taymi Basri, Abu Mu'tamar. He was the shaykh of Islam, a righteous man. When he stayed among the Banu Taym, was known as Taymi. He worked hard to keep up his worship. He was a man of wonders who never slept on a bed. He was a muhaddith but did not narrate more than five ahadith to any Shaykh and never narrated hadith to the Qadariyah whom he did not like.

Zuhd :

His sayings concerning zuhd put the listeners under a spell, whose eyes shed tears on listening to him. He urged people to shun sins, saying, "If anyone commits-sin then he finds himself disgraced. Piety is light of the heart and strength for deeds while evil is darkness of the heart and weakness for deeds". He spent his life fearing Allah and being modest to Him. Yahya ibn Sa'eed رحمة الله عليه said that he had not come across anyone more fearful of Allah then Sulayman Taymi رحمة الله عليه.

Shu'bah رحمة الله عليه said that he had not seen anyone more truthfull than him. When he narrated a hadith, he traced its line of transmission up to the Prophet ﷺ and he was overcome by fear and his face had the sign of that.

His worship :

His worship was a tough exercise through vigorous details. History resounds with it to-date. His son said, "For forty years, my father fasted every alternate day and offered the salah of fajr with the ablution that he had made for isha".

Kahmas ibn Hasan Qaysa رحمة الله عليه

(s 149 AH, 766 CE)

- ☆ **He punished himself for cleaning his hands on the neighbour's wall without permission.**
- ☆ **Moulded himself in taqwa.**
- ☆ **His tongue was conditioned with faith and musk and he urged people to be mild.**

He wrote down his life story with the pen of taqwa, the ink of zuhd and the words of light, with service to parents on fresh papers. He was Kahmas ibn Hasan Qaysa Tamimi Hanafi, Basri. He was a very righteous, trustworthy man of Basra. His enchanting words made a deep impression on hearts and made them compassionate.

His occupation was to knead clay and his wages were two daniq. He bought fruit and somethig else for his mother from his wages. He looked after his mother very diligently all her life.

He showed gratitude for cool water and shed tears for that. He offfered one thousand raka'at in a day and night. When this fatigued him, he took himself to task, saying, "O refuge of all sins, I will never be pleased with you for Allah's sake".

Forty years for a sin :

One day Kahmas رحمة الله عليه complained to Abu Salamah رحمة الله عليه about his sins. He said, "I have committed a sin for which I am weeping for forty years". Abu Salamah رحمة الله عليه was astonished and asked, "Abu Abdullah, what can you have committed to warrant this punishment". He said, "My brother came to me once and I bought fish for a dinar". When he had eaten it, I took a lump of mud from my neighbour's wall that he may clean his hands with it. It is for this that I weep for forty years because I had picked that up without my neighbours knowledge".

Zuhd :

Once he dropped a dinar on a thoroughfare. He began to look for it and though he found it, he asked himself whether it

Wonders :

Once he borrowed a leather coat from his friend. This friend confirmed that ever since he returned the coat, it continued to give out the fragrance of musk for a long time.

Ibn Salamah رحمة الله عليه said that Sulayman رحمة الله عليه did not rest his side on the earth for twenty years. In fact, he had sold his life to Allah to earn nearness to Him. He was sure to give charity every now and then and if he was unable to do it, he offered two raka'at salah.

Hammad ibn Salamah رحمة الله عليه said, "Whenever we came to Sulayman at the time of worship we found him obedient, offering the salah at its time, making ablution, engaged in some form of worship, following a funeral or sitting in the mosque counting the tasbih".

Fear of sins had driven out desires from his heart. He had bound himself to make istighfar. He was in debt and continued to make istighfar. When someone suggested that he should pray to Allah for the repayment of debt, he said, "If forgives my sins, He will also repay my debt".

Sulayman Taymi رحمة الله عليه neither owned large houses nor amassed the worldly possessions. One day, his house crumbled down. Someone suggested that he should rebuild it. He said, "The matter that is more urgent concerns death may be tommorrow. He pitched a tent and resided in it for the rest of his life".

Final moments :

Sulayman Taymi رحمة الله عليه fell ill and was bed-ridden. He wept so much that his garments became wet. He assured his visitors that he was not scared of death. He said, "Once, I had offered salaam to a man of the Qadriyah sect. This is what I fear : Allah may call me to recken for it". He called his son in a feeble voice, "O Mu'tamer, narrate to me a hadith that condones and makes easy so that I may meet Allah with a good hope".

Death :

Sulayman Taymi رحمة الله عليه died in Dhul Qadah in 143 AH, in Basra.

☆☆☆

was his own or somebody else's. So he left it and returned. It was taqwa prompted him to do it.

Kind treatment to mother :

Kahmas رحمة الله عليه found a scorpion in his house one day. He tried to kill it, but it fled into its hole. He put his hand inside to catch it, but the scorpion stung him. Someone wondered why he had done such a thing. He said, "I was afraid that it might sting my mother".

Amr ibn Ubayd رحمة الله عليه used to visit him every evening with his colleagues. His mother said to Kahmas رحمة الله عليه, "I do not like that these people should come to you. They do not seem to be good people to me". Thus when they came, he told them that his mother did not like them and they must not visit him anymore.

Wonders :

Kahmas رحمة الله عليه was a man of wonders. His blessing could be felt every where, high or low, close or afar. People could recognise it.

Once he bought flour for a dinar. He had his bread from it for a very long time, When it was weighed it was exactly the same weight as before use!

Death :

He died in 149 AH in Makkah.

☆☆☆

Abu Hanifah Nu'man رحمة الله عليه

(d 150 AH, 767 CE)

☆ **All the jurists depended on him for fiqh.**

☆ **He was the imam of fiqh, and the school of taqwa.**

☆ **He was the first to uncover fiqh and pick out its salient points.**

He swam in the occeans of knowledge and battled against the waves of religious issues, nose-diving deep inside to pick up the gems of fiqh. He was Nu'man ibn Thabit رحمة الله عليه, Kufi one of the four imams. He was born during the life time of the junior Sahabah رضى الله عنهم. His heart was bright with a craving for knowledge. He travelled for that and met every learned man in every land. Thus, he was perfect in fiqh.

He was very handsome and had a shining face. He had a sweet tongue, was of an average height. He was a cloth merchant and acquired knowledge till he devoted himself to teaching. He had covenanted with himself that if he took an oath during a conversation then he would give a sadaqah of a dinar.

Tributes :

Abdullah ibn Mubarak رحمة الله عليه said that when he went to Kufah, he asked about the greatest faqih and was told, "He is Abu Hanifah". He got the same answer when he asked about the greatest ascetic and the most God-fearing man.

Yazid ibn Harun رحمة الله عليه said, "I have not come across anyone wiser, more excellent and more righteous than Abu Hanifahرحمة الله عليه.

Ibn Mubarak رحمة الله عليه said to Sufyan Thawri رحمة الله عليه that no one abstained from backbiting as Abu Hanifah رحمة الله عليه did because he refrained from talking about the enemies two in an adverse manner: Sufyan Thawri رحمة الله عليه said, Abu Hanifah رحمة الله عليه was more conscious not to let anyone take away his

pious deeds". (If he backbited anyone, his pious deeds would be given to him). Imam Shafi'i رحمة الله عليه said that people are dependent on Abu Hanifah رحمة الله عليه in fiqh.

Zuhd :

Abu Hanifah رحمة الله عليه had adopted great taqwa through which he came to the path of the noble sahabah رضی الله عنهم.

Hafs ibn Abdur Rahman رحمة الله عليه was a partner in a branch of his business and he used to send him on busniess, with some cloth. Once, he sent him and pointed out to him the defects in the merchandise with instructions to disclose them to the buyers beforehand. Hafs رحمة الله عليه sold the merchandise but forgot to disclose the defects. Since the buyers were unknown, Abu Hanifah رحمة الله عليه gave away the proceeds in sadaqah.

Fear of the hereafter :

Fear had grown in his heart. When he recited the Quran whether outside or inside the salah of tahajjud, he sobbed and that sound had a great inhence on the hearts of the listeners. Sometimes, he recited only this verse all night :

" بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ "

(القمر : آيت ٤٦)

Nay, the Hour is their promised tryst, and the Hour is most calamitous and bitter. ***(54 : 46)***

He wept like a mother who was separated from her son, till it was morning.

One day he was reciting the Quran till he came to surah az-Zizal. Here, he began to shiver and his forehead had beads of perspiration because of fear. He held his beard and his eyes narrowed down because of humility. He said in a soft murmur, "O you who will reward an atom's weight of good, with good, protect your slave Nu'man رحمة الله عليه from the fire. Put a distance between him and the fire and embrace him in Your wide mercy, O the Most Merciful of those who are Merciful".

Abdur Razzaq رحمة الله عليه said, "When I looked at the face of Abu Hanifah, I could see traces of weeping in his eyes and on his cheeks.

Abu Hanifah رحمة الله عليه was very tolerant. He welcomed counsel but disliked praise. One day, a man shouted, "Fear Allah". He panicked like a fearful sparrow and became pale. He gathered his breath to say to him, "May Allah reward you".

Generosity :

His generosity and spending were known everywhere from east to west. In fact, his life was synonynous with generosity. He gave sadaqah to the needy as much as he spent on his family. When he wore a new garment, he gave clothes of like value to the poor.

Sahl ibn Muzahim رحمة الله عليه said, "When we went to him, we found there only a coarse mat".

Abu Hanifah رحمة الله عليه matched his generosity with his worship. He fasted by day and engaged in worship by night. He recited the Quran constantly and made istighfar morning and evening.

Humility :

Once, on seeing him, people whispered to themselves about him. Someone's whisper carried over to him when he commented, "Look at him. He does not sleep in the night". On hearing this, he said to himself, "This is how I am in their sights though I am not so in the sight of Allah. Hence, from today, they will not say of me what I do not do, so from today I will not rest on my bed. Accordingly, from that night, he stood in prayer all through the night. For forty years, he offered the salah of fajr with the ablution he had made for isha. He was so lean because of it that people called him a 'grounded pole'. He would recite the entire Quran in one raka'ah.

Nothing to do with rulers :

The time did come when kings and rulers opened their treasures for the ulama. They would get everything they needed for unimagined sources. But, Abu Hanifah رحمة الله عليه protected himself and his scholarly status from this disgrace. He refrained from chasing such an earning.

Once khalifah Mansur رحمة الله عليه invited him and gave him great respect. When he took leave, Mansur offered him a hefty

purse of thirty thousand dinars. Abu Hanifah رحمة الله عليه gave him the answer of a righteous scholar, "O Amir ul-muminin, I am a stranger in Baghdad and will not be able to protect this purse here. So, deposit it in the state Treasury for me. When I need it, I will request you to give it to me". The days passed quickly and Abu Hanifah رحمة الله عليه completed his span of life and died. After his death, it came to light that trusts of many people were placed with him and they valued more than what the khalifah had offered to him. When he learnt of it, Mansur remarked, "May Allah have mercy on Abu Hanifah رحمة الله عليه! He kept us in the dark and refused to take anything from us, though his refused was couched in a very dignified, scholarly style".

Refusal to accept office :

The same khalifah Mansur summoned him and offered him the post of a judge, but Abu Hanifah رحمة الله عليه declined to accept it. The khalifah was displeased and said, "Do you disagree with us?" Abu Hanifah رحمة الله عليه said, I am not qualified for it". Mansur said, "You lie!" He said, "The amir ul-muminin has decided for himself that I am incapable for the post, because, if I lie then I am unworthy of it. And if I am true then I have asserted that I am not qualified".

However, Mansur swore that he would compel Abu Hanifah رحمة الله عليه to accept the post. Imam Abu Hanifah رحمة الله عليه also swore that he would not accept it. The khalifah's doorkeeper, Rabi رحمة الله عليه, rebuked Abu Hanifah رحمة الله عليه for swearing against the khalifah. He said, "But the amir ul-muminin is more empowered over his oath than I am". Indeed, the khalifah punished Abu Hanifah رحمة الله عليه and put him under arrest in Baghdad.

Death :

Abu Hanifa رحمة الله عليه died in prison in the year 150 AH.

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Abdullah ibn Awn رحمة الله عليه

(d 151 AH, 768 CE)

☆ **He won the hearts of the people through his zuhd and steadfastness.**

☆ **He gave charity in the darkness of the night.**

Once he committed the mistake of speaking to his mother in a raised voice. As a result, he set free two slaves towards atonement. He was a righteous, God-fearing man. He was Abdullah ibn Awn Madani رحمة الله عليه, the shaykh of Basra and the scholar of hadith.

He kept to himself and did not mingle with other people. There was no one in Iraqi as learned as him about the sunnah. He was trustworthy in everything. He took part in battles as a cavalier. He would remain occupied on his prayer rug after the salah of fajr in remembering Allah till the sun hud risen sufficiently when he offered the duha. After that he turned to this people. He never reviled anyone-not even a slave or an animal. He fasted on alternate days throughout his life and when he showed kindness to anyone, he did it in secret. He never took an oath anything, right or wrong.

Qurrah ibn Khalid رحمة الله عليه said, "We were wonderstruck at the piety of Ibn Sirin but Ibn Awn made us forget that". Abdullah ibn Mubarak رحمة الله عليه said that Ibn Awn رحمة الله عليه rose to his rank because of his steadfastness.

Zuhd :

Yahya Qattan رحمة الله عليه said that Ibn Awn was a leader of people more because of the purity of his tongue than his giving up the world.

He never scolded anyone. When he was angry, he checked himself and only said : بارك الله فيك (May Allah bestow blessing on you). When he said this to a slave, he shrieked, "I have pierced the eye of the she-camel and you call for blessings on me!" He

Hassan ibn Abu Sinan رحمة الله عليه
(d 151 AH, 768 CE)

- ☆ He observed fasting for a year only because he asked himself when the room was built.
- ☆ Righeousness made him lvse his sight.
- ☆ He swam in the ocean of fighting.

He was Hassan ibn Abu Sinan Basri رحمة الله عليه, a very righteous worshipper. He used to write Arabic, Persian and Hebrew. He narrated very much from Hasan Basri رحمة الله عليه and Thabit Bunani رحمة الله عليه, but when he devoted to much worship, he ceased to transmit hadith.

He said, "Taqwa is very easy. When I am in doubt, I give it up".

One day he passed by a room that was built to a side. He wondered how ancient the room was. On the very spot, he checked himself for putting meaningless questions and resolved to undergo punishment by fasting for a year.

Nothing easier than taqwa :

Yunus ibn Ubayd رحمة الله عليه and Hassan ibn Sinan رحمة الله عليه were together in an assembly for remembering Allah. Yunus said that he had not found anything more difficult than taqwa, but Hassan said that he had not found anything easier than taqwa, because he gave up that which put him in doubt for what did not raise doubt. In this way he found comfort.

Hassan once returned home after the salah of eed. His wife commented, "Today I saw many beautiful women", and she went on to describe her sight at length. But, Hassan interrupted her and said, "I too went out of the house and came back but I saw nothing beyond my thumb".

He used to go to the assemblies of Maalik ibn Dinar رحمة الله عليه, whose words impressed him much and he began to weep. His tears made him wet and he could not hear Maalik ibn Dinar رحمة الله عليه anymore.

repeated his words and said, "You are free, for Allah's sake".

Muadh ibn Mu'adh رحمة الله عليه said that he had not seen anyone like Ibn Awn رحمة الله عليه who had high hope for the Muslims. If defects or shortcomings of anyone were mentioned in his presence, he would remark, "Allah, the Exalted, is very Merciful".

Kharijah ibn Mus'ab رحمة الله عليه said, "I had been in the company of Ibn Awn for twenty four years. But, I do not think that the angels ever wrote down any sin against him".

A man was very rude to Ibn Awn رحمة الله عليه and spoke very harshly. He Said politely and modestly, "If everything was not recorded then I would have spoken all that I know about this".

Mercy for the Muslims :

Abdullah ibn Awn رحمة الله عليه possessed some shops that he rented out, but not to Muslims. He said, "At the end of every month, the payment of rent worries the tenant and I do not wish to cause worry to Muslim".

Death :

Ibn Awn رحمة الله عليه was sick and bed-ridden. He became very weak and suffered tremendous pain in his body, but never even uttered "Ouch!" He was more patient than thought to be. He died in 151 AH.

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Generosity :

Hassan رحمة الله عليه gave much charity. He said, "If there were no needy people then I would not engage in business. He was a trader of Basra and had a partner in Ahwaz. They met at the end of every year and settled their accounts. Hassan would take out as much as he needed for maintenance and give away the rest in charity. Once someone chided him for ignoring the needs of his family. He became sad and said, "Why did you not tell me beforchand?" He borrowed three hundred dirhams and remitted them to his family.

Worship :

His wife said about his worship that as soon as night covered everything with its darkness, he slept on her bed and lovingly coaxed her to sleep just as a mother puts her child to sleep. When he was certain that she had gone to sleep, he would arise and offer the salah. One day, she said to him, "O Abu Abdullah, why do you hurt yourself to such an extent? Be mild to yourself". His eyes were watery and he said, "Say no more! Soon I will sleep a long sleep and not awake for a long time.

He was also given to fasting. He broke his fast with a piece of flat bread and began it (at pre-dawn) with another. Naturally, he became very weak and looked like an image.

Final moments :

Hassan ibn Abu Sinan رحمة الله عليه fell ill and lied on his bed. His friends visited him and enquired about his health. He said, "I am well if I get away from the Fire". When asked if he had a desire, he said, "I wish for a night whose two ends, the morning and evening are far apart and I am alive".

When he was being given a bath after his death, his friends were astounded and wept on finding him a mere skeleton like a black thread.

Death :

Hassan ibn Abu Sinan رحمة الله عليه died around 151 AH

Wuhayb❶ ibn Ward رحمة الله عليه

(d 153 AH, 770 CE)

☆ **He swore that he would never laugh.**

☆ **He was an expert in healing hearts.**

☆ **His food was pure and Allah raised his rank for that.**

He was an ascetic, righteous and Godfearing, saintly and a wise man of Makkah. He was Wuhayb ibn Ward ibn Abu Ward Makhzumi رحمة الله عليه. It is said that his name was Abdul Wahhab, but later shortened to Wuhayb. He was a contemporary of Thawri رحمة الله عليه and Ibrahim ibn Adham رحمة الله عليه. He was God- fearing at heart and ate only pure food. He had promised to Allah not to laugh till he saw his place in the hereafter.

Bishr ibn Harith رحمة الله عليه said, "There are four people whom Allah raised in rank because of the pure food they ate. Wuhayb is one of them".

Sufyan Thawri رحمة الله عليه used to give lessons in hadith in the Masjid Haram. When that was oyer, he would say, "Come to the tayyib (pure)". He meant Wuhayb.

In his eyes, the world was a conveyance. So he never busied himself in it and never wasted his time here. When he was asked concerning zuhd, he said, "Zuhd is not to be sad at what goes out of one's hands and not to be happy at what one acquires" (in the world).

Wuhayb رحمة الله عليه said, "If a believer dislikes the world because Allah is disobeyed here then he has the right to dislike the world".

Aloofness :

Wuhayb رحمة الله عليه was inclined to solitude and not involving himself with other people. He said, "I spent fifty years with the

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❶ Or. Wahib.

people but during this period, I did not meet anyone who forgave me my mistake, or joined ties of relationship if I severed it, or concealed my defect, or left me in peace if he was angry. Therefore, it is very foolish to meet such people.

Some in private and public :

His life in private and in public were the same. He told the people that they should observe Allah's limits both in private and in public. "Let it not be that in public you revile Iblis but in private be friendly with him".

He said that disobedience to Allah is an ill omen that takes away the sweetness of worship and the feeling of nearness to Allah.

He said to Abdullah ibn Mubarak رحمة الله عليه when he asked him, "The disobedient cannot find the savour of worship, neither can he who intends to disobey Allah".

Kind and rank of taqwa :

Taqwa made a home in his heart. His heart accepted only lawful food. He said. "If you stand in salah like a pillar then it is of no profit unless you examine what you eat. Is it lawful or unlawful?"

Taqwa was so ingrained in him that he did not draw water from the well of zamzam but with a bucket of his own.

Matchless fear of Allah :

One day, in a circle of learning, ahadith were narrated and the participants included Fudayl ibn Iyad رحمة الله عليه, Wuhayb ibn Ward رحمة الله عليه and Abdullah ibn Mubarak رحمة الله عليه. Suddenly, fresh, soft dates were mentioned. Wuhayb رحمة الله عليه asked on the spur of the moment, "Are soft dates available in the market?" Abdullah ibn Mubarak رحمة الله عليه exclaimed, "May Allah be merciful to you. They are about to disappear from the market". (The season is over). "Have you not eaten them as yet?" Wuhayb رحمة الله عليه answered in the negative. He asked, "Why?" He said, "I have learnt that these gardens in Makkah are cultivated on lands transferred to people's names by the rulers unofficially. So, I do not like soft dates". Abdullah ibn Mubarak رحمة الله عليه retorted, "Are we not buying them from the market easily? Do all the dates

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More on fear of Allah :

The adhan for the salah of asr was called and Abu Salih Jadhi رحمة الله عليه entered the mosque. He stood next to Wuhayb ibn Ward رحمة الله عليه. When the salah, was over, he heard Wudhayb رحمة الله عليه pray, "O Allah, forgive me my shortcomings in the salah". Abu Salih رحمة الله عليه said, "He prayed as though he had committed a grave sin for which he sought forgiveness".

Death :

Wuhayb رحمة الله عليه died in Makkah in 153 AH.

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Awza'i رحمة الله عليه

(d 157 AH, 774 CE)

- ☆ **His death closed a chapter of learning.**
- ☆ **His speech was more fear-inspiring than a king's sword.**
- ☆ **He was a scholar in the world and a shahid in the heavens.**

The world come to him adorned but he looked the other way. He regarded the world as a mirage and a temporay lodging. He was Imam Abdur Rahman ibn Amr al-Awza'i رحمة الله عليه. He belonged to the tribe Awza'i was the imam of fiqh and zuhd in Shaam. He was born there in Ba'labak but took up residence in Beirut.

He was unique in his times, and the imam, too. He cared nothing for the censure of those who blamed him for observing Allah's commands. He turned down the offer of the post of judge. He was glorious and his command was more honoured than a king's. He was much learned.

Bishr ibn Wahid رحمة الله عليه said that he was very humble and as though humility had made him blind.

Abbas ibn Wahid رحمة الله عليه said that the kings were compelled to model their children to the manners of Imam Awza'i رحمة الله عليه.

He said to a man asked him that khushu (humbleness) was to lower the eyes bow down the shoulders and soften the heart, meaning fear and grief.

He observed zuhd in the world and refrained from hoarding wealth. It is said that when he died, he left behind only six dinar.

His taqwa :

He had imposed on himself silence. He said that security lies in ten portions, nine of which are silence and the remaining is to flee the people. He had two weapons : taqwa and his word that the rulers respected.

A Christian once persented him a jar of honey and requested him to write a letter of recommendation to the governor of Ba'labak. Awza'i رحمة الله عليه said to him in an authoritative voice, "Take the jar away. And also the letter that I write for you". He wrote the letter of recommendation and the governor deducted thirty dinar's from his annual stipend.

Ranking among the pious :

The common people and the pious loved Imam Awza'i رحمة الله عليه. When he went to perform the hajj, Sufyan Thawri welcomed him at the borders. He took the rein of the camel and took it aside from the caravan. He put the rein round his neck and moved ahead. When they came across a crowd of people, he called out. "Make way for the Shaykh".

Awza'i رحمة الله عليه was pious and saintly. He worshipped Allah in the right and urged the people to follow suit. He said, "One who keeps awake long in the night standing (in salah) will find it easy to stand on the day of resurrection". He offered the salah of fajr and to none but occupied himself in tahlil and tasbih till sunrise.

Advice to Abu Ja'far Mansur :

Khalifah Abu Ja'far Mansur رحمة الله عليه invited him to profer him some advice. Awza'i رحمة الله عليه said, "O Amir ul-Mu'minin , if anyone receives an advice about religion from Allah then it is indeed sent by Allah. If he accepts it with gratitude (and abides by it) then it is okey, otherwise it will be an evidence against him from Allah and his sin will be magnified". He went on to say, "O Amir-ul-muinin, if the sovereignty of those before you was perpetual then you would not have had it. So, it is not going to remain in your hands for ever". And, he said, "O Amir ul-Mu'minin, if anyone earns honour through abedience to Allah then Allah grants him high rank. But he, who attempts to get through disobedience to Allah, is disgraced by Him and lowered in rank. This is my only advice to you. Wassalaam u alayk (and peace be to you)".

Who shed tears :

He got tears in his eyes very soon and his heart was full of fear and remembrance of death. His mother saw him offer the

salah and, when he was gone, she examined the place of his prostration and found it wet.

Once he met his students and looked intently at their faces. Then he said in a loud voice, "He who remembers death often finds a little (provision) enough".

Death :

Imam Awza'i رحمة الله عليه died in Beirut in 157 AH. He had longed all his life for martyrdom and got his wish finally.

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Ibn Abu Dhi'b (ابن ابی ذهب) رحمة الله عليه

(d 158 AH, 774 CE)

- ☆ **The rulers of his times shuddered before him.**
- ☆ **His speech appealed to the hearts.**
- ☆ **He let his heart house grief.**

He was Muhammad ibn Abdur Rahman ibn Mughirah ibn Harith ibn Abu Dhi'b رحمة الله عليه. He was Shaykh ul-Islam, Abul Harith Qurayshi, Aamiri, Madani. He was a great jurist, scholar of hadith and an ascetic. He resembled Sa'eed, ibn Musayyib رحمة الله عليه more than anyone else did.

Zuhd :

He was more God-fearing than other people. He abstained from vain talk and unnecessary tasks. He had a high opinion of other people. He was very liberal with the poor and his words penetrated into the hearts. He was faster than the desert breeze when it came to show obdience to Allah and opt for the meritorious.

He fasted on alternate days. He ate bread and oil. He was weak and he kept away from mischief. He showed bravery in defending truth and feared none and the kings were impressed by him.

Tributes :

Imam Ahmad رحمة الله عليه said that he had no peer in righteousness. He outdid Maalik رحمة الله عليه too in righteousness and truthfulness.

Imam Shafi'i رحمة الله عليه said that he was more grieved at his death than at anyone elses.

He put in an optimum effort in worship and offered salah all night. In fact, even if he were told that the Last Hour was at the corner, he would not have been able to in any more effort.

True and outspoken :

Khalifah Abu Ja'far Mansur رحمة الله عليه, Ibn Abu Dhi'b and Anas ibn Maalik performed hajj together. Abu Ja'far invited Ibn Abu Dhi'b and made him sit with him in the Dar un-Nadwah and asked for his opinion about the Amir of Madinah, Hasan ibn Zayd رحمة الله عليه. He said, "He tries to dispense justice. The Khalifah, "What does he say about me?" He said, "By the Lord of this House, you are a perfect oppressor". The door-keeper of the Khalifah lost no time to pull Ibn Abu Dhi'b رحمة الله عليه by his beard, but Abu Ja'far رحمة الله عليه shouted, "Leave him alone". Then he gave instruction that he should be given three hundred dinars, but Ibn Abu Dhi'b declined to take the money.

When Khalifah Mahdi رحمة الله عليه came to Madinah after performing hajj and entered the the Masjid Nabawi, everyone inside stood up to honour him, but Ibn Abi Dhi'b رحمة الله عليه did not stand up. Ibn Zuhayr رحمة الله عليه said, "Do stand. He is the Amir ul-Mu'minin". But he said in a loud strong voice, "People stand up only for the Lord of the worlds". There was perspiration on Mahdi's رحمة الله عليه forehead, awe-stricken as he was by him. He said, "Leave him alone. The hair on my head stand on end".

Once Ibn Abi Dhi'b رحمة الله عليه went to the governor of Madinah and Mansur' s رحمة الله عليه uncle, Abdus Samad رحمة الله عليه. When they conversed a little, the governor said, "I think that you are ostentatious". Ibn Abu Dhi'b رحمة الله عليه picked up from the ground a bit of straw and, showing it to Abdus Samad رحمة الله عليه, he asked, "Before whom shall I be ostentatious? All the people have no standing in my eyes beyond this piece of straw".

Death :

He died in the year 158 AH.

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Haywah ibn Shurayh رحمة الله عليه

(d 158 AH, 774 CE)

☆ **When he received his stipend, he gave that away for Allah's sake, but when came home, he found all that under his bed.**

☆ **He worshipped Allah with tears.**

☆ **He was more glorious than described.**

A worthy worshipper, a man of Allah, a jurist, the Shaykh of Egypt. He was Haywah ibn Shurayh ibn Safwan ibn Maalik Kundi, Misri-Abu Zar'ah. He was an imam, a hafiz, a trustworthy man. His prayers brought an answer, He was weak bodied and given to much weeping.

Abdullah ibn Mubarak رحمة الله عليه said that he found him more (excellent) than how he was described.

Ibn Wahb رحمة الله عليه said that he did not find anyone who thought little of his deeds as Haywah رحمة الله عليه did.

Zuhd :

Haywah رحمة الله عليه received sixty dinars as his annual stipend which he gave away in charity before going home. There, at home, he found all the sixty dinars under his bed.

When his cousin learnt of it, he too gave away all his stipend in charity and went home to look under his bed. But, he did not find any money under his bed. He complained about it to Haywah رحمة الله عليه who said, "I give charity having full faith in Allah while you give charity to experiment".

Death :

He died in 158 AH.

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Sulayman Khawas رحمة الله عليه

(d 161 AH, 777 CE)

- ☆ **He remained awake in the night to have light in the grave.**
- ☆ **He made-do in the world with bread and salt.**
- ☆ **He fought off temptation through zuhd.**
- ☆ **Grief had crowded over him.**

He was a dovoted worshipper, among the greats of Shaam. He carved out for himself a particular life whose fences were very high and inaccessible.

He was Sulayman al-Khawas رحمة الله عليه. Trial and temptations bothered him, but could not defeat him. He spent his days and nights in fasting and weeping. Fear of Allah was deep rooted in his heart.

Sulayman رحمة الله عليه was present in an assembly with some ulama who included Awza'i رحمة الله عليه and Sa'eed ibn Abdul Aziz رحمة الله عليه.

Imam Awza'i رحمة الله عليه spoke of the ascetics and described their life, and Sa'eed رحمة الله عليه interrupted, "I have not seen anyone more of an ascetic than Sulayman Khawas". (Perhaps, he had not known that he was in the assembly). Sulayman رحمة الله عليه covered his head and quietly slipped out of the assembly and Awza'i رحمة الله عليه reminded Sa'eed that he had embarassed their friend by praising him on his face.

Zuhd :

Sa'eed ibn Abdul Aziz رحمة الله عليه went to Sulayman Khawas رحمة الله عليه in Beirut one night and found him sitting in pitch darkness?" Sulayman رحمة الله عليه said, "There will be more darkness in the grave". Sa'eed gave him a purse full of dirhams, saying, "A firend has a right over his friend, and I am

Hassan ibn Abu Sinan رحمة الله عليه
(d 151 AH, 768 CE)

- ☆ **He observed fasting for a year only because he asked himself when the room was built.**
- ☆ **Righteousness made him lose his sight.**
- ☆ **He swam in the ocean of fighting.**

He was Hassan ibn Abu Sinan Basri رحمة الله عليه, a very righteous worshipper. He used to write Arabic, Persian and Hebrew. He narrated very much from Hasan Basri رحمة الله عليه and Thabit Bunani رحمة الله عليه, but when he devoted to much worship, he ceased to transmit hadith.

He said, "Taqwa is very easy. When I am in doubt, I give it up".

One day he passed by a room that was built to a side. He wondered how ancient the room was. On the very spot, he checked himself for putting meaningless questions and resolved to undergo punishment by fasting for a year.

Nothing easier than taqwa :

Yunus ibn Ubayd رحمة الله عليه and Hassan ibn Sinan رحمة الله عليه were together in an assembly for remembering Allah. Yunus said that he had not found anything more difficult than taqwa, but Hassan said that he had not found anything easier than taqwa, because he gave up that which put him in doubt for what did not raise doubt. In this way he found comfort.

Hassan once returned home after the salah of eed. His wife commented, "Today I saw many beautiful women", and she went on to describe her sight at length. But, Hassan interrupted her and said, "I too went out of the house and came back but I saw nothing beyond my thumb".

He used to go to the assemblies of Maalik ibn Dinar رحمة الله عليه, whose words impressed him much and he began to weep. His tears made him wet and he could not hear Maalik ibn Dinar رحمة الله عليه anymore

afraid lest I may not give the right of my friend. Take these dirhams. I say by Allah that they are lawful". Sulayman said, "I do not need them". Sa'eed said, "May Allah show mercy to you. Do you not see how people live?" Sulayman shrieked, "Sa'eed, what's happened to you. You put me to trial through dinar. Now you try me through religion".

Death :

He died in 160 AH.

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Generosity :

Hassan رحمة الله عليه gave much charity. He said, "If there were no needy people then I would not engage in business. He was a trader of Basra and had a partner in Ahwaz. They met at the end of every year and settled their accounts. Hassan would take out as much as he needed for maintenance and give away the rest in charity. Once someone chided him for ignoring the needs of his family. He became sad and said, "Why did you not tell me beforchand?" He borrowed three hundred dirhams and remitted them to his family.

Worship :

His wife said about his worship that as soon as night covered everything with its darkness, he slept on her bed and lovingly coaxed her to sleep just as a mother puts her child to sleep. When he was certain that she had gone to sleep, he would arise and offer the salah. One day, she said to him, "O Abu Abdullah, why do you hurt yourself to such an extent? Be mild to yourself". His eyes were watery and he said, "Say no more! Soon I will sleep a long sleep and not awake for a long time.

He was also given to fasting. He broke his fast with a piece of flat bread and began it (at pre-dawn) with another. Naturally, he became very weak and looked like an image.

Final moments :

Hassan ibn Abu Sinan رحمة الله عليه fell ill and lied on his bed. His friends visited him and enquired about his health. He said, "I am well if I get away from the Fire". When asked if he had a desire, he said, "I wish for a night whose two ends, the morning and evening are far apart and I am alive".

When he was being given a bath after his death, his friends were astounded and wept on finding him a mere skeleton like a black thread.

Death :

Hassan ibn Abu Sinan رحمة الله عليه died around 151 AH

Wuhayb[1] ibn Ward رحمة الله عليه

(d 153 AH, 770 CE)

- ☆ **He swore that he would never laugh.**
- ☆ **He was an expert in healing hearts.**
- ☆ **His food was pure and Allah raised his rank for that.**

He was an ascetic, righteous and Godfearing, saintly and a wise man of Makkah. He was Wuhayb ibn Ward ibn Abu Ward Makhzumi رحمة الله عليه. It is said that his name was Abdul Wahhab, but later shortened to Wuhayb. He was a contemporary of Thawri رحمة الله عليه and Ibrahim ibn Adham رحمة الله عليه. He was God- fearing at heart and ate only pure food. He had promised to Allah not to laugh till he saw his place in the hereafter.

Bishr ibn Harith رحمة الله عليه said, "There are four people whom Allah raised in rank because of the pure food they ate. Wuhayb is one of them".

Sufyan Thawri رحمة الله عليه used to give lessons in hadith in the Masjid Haram. When that was oyer, he would say, "Come to the tayyib (pure)". He meant Wuhayb.

In his eyes, the world was a conveyance. So he never busied himself in it and never wasted his time here. When he was asked concerning zuhd, he said, "Zuhd is not to be sad at what goes out of one's hands and not to be happy at what one acquires" (in the world).

Wuhayb رحمة الله عليه said, "If a believer dislikes the world because Allah is disobeyed here then he has the right to dislike the world".

Aloofness :

Wuhayb رحمة الله عليه was inclined to solitude and not involving himself with other people. He said, "I spent fifty years with the

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people but during this period, I did not meet anyone who forgave me my mistake, or joined ties of relationship if I severed it, or concealed my defect, or left me in peace if he was angry. Therefore, it is very foolish to meet such people.

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His life in private and in public were the same. He told the people that they should observe Allah's limits both in private and in public. "Let it not be that in public you revile Iblis but in private be friendly with him".

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Death :

Wuhayb رحمة الله عليه died in Makkah in 153 AH.

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Tributes :

Imam Ahmad رحمة الله عليه said that he had no peer in righteousness. He outdid Maalik رحمة الله عليه too in righteousness and truthfulness.

Imam Shafi'i رحمة الله عليه said that he was more grieved at his death than at anyone elses.

He put in an optimum effort in worship and offered salah all night. In fact, even if he were told that the Last Hour was at the corner, he would not have been able to in any more effort.

True and outspoken :

Khalifah Abu Ja'far Mansur رحمة الله عليه, Ibn Abu Dhi'b and Anas ibn Maalik performed hajj together. Abu Ja'far invited Ibn Abu Dhi'b and made him sit with him in the Dar un-Nadwah and asked for his opinion about the Amir of Madinah, Hasan ibn Zayd رحمة الله عليه. He said, "He tries to dispense justice. The Khalifah, "What does he say about me?" He said, "By the Lord of this House, you are a perfect oppressor". The door-keeper of the Khalifah lost no time to pull Ibn Abu Dhi'b رحمة الله عليه by his beard, but Abu Ja'far رحمة الله عليه shouted, "Leave him alone". Then he gave instruction that he should be given three hundred dinars, but Ibn Abu Dhi'b declined to take the money.

When Khalifah Mahdi رحمة الله عليه came to Madinah after performing hajj and entered the the Masjid Nabawi, everyone inside stood up to honour him, but Ibn Abi Dhi'b رحمة الله عليه did not stand up. Ibn Zuhayr رحمة الله عليه said, "Do stand. He is the Amir ul-Mu'minin". But he said in a loud strong voice, "People stand up only for the Lord of the worlds". There was perspiration on Mahdi's رحمة الله عليه forehead, awe-stricken as he was by him. He said, "Leave him alone. The hair on my head stand on end".

Once Ibn Abi Dhi'b رحمة الله عليه went to the governor of Madinah and Mansur' s رحمة الله عليه uncle, Abdus Samad رحمة الله عليه. When they conversed a little, the governor said, "I think that you are ostentatious". Ibn Abu Dhi'b رحمة الله عليه picked up from the ground a bit of straw and, showing it to Abdus Samad رحمة الله عليه, he asked, "Before whom shall I be ostentatious? All the people have no standing in my eyes beyond this piece of straw".

Death :

He died in the year 158 AH.

☆☆☆

Haywah ibn Shurayh رحمة الله عليه

(d 158 AH, 774 CE)

- ☆ **When he received his stipend, he gave that away for Allah's sake, but when came home, he found all that under his bed.**
- ☆ **He worshipped Allah with tears.**
- ☆ **He was more glorious than described.**

A worthy worshipper, a man of Allah, a jurist, the Shaykh of Egypt. He was Haywah ibn Shurayh ibn Safwan ibn Maalik Kundi, Misri-Abu Zar'ah. He was an imam, a hafiz, a trustworthy man. His prayers brought an answer, He was weak bodied and given to much weeping.

Abdullah ibn Mubarak رحمة الله عليه said that he found him more (excellent) than how he was described.

Ibn Wahb رحمة الله عليه said that he did not find anyone who thought little of his deeds as Haywah رحمة الله عليه did.

Zuhd :

Haywah رحمة الله عليه received sixty dinars as his annual stipend which he gave away in charity before going home. There, at home, he found all the sixty dinars under his bed.

When his cousin learnt of it, he too gave away all his stipend in charity and went home to look under his bed. But, he did not find any money under his bed. He complained about it to Haywah رحمة الله عليه who said, "I give charity having full faith in Allah while you give charity to experiment".

Death :

He died in 158 AH.

☆☆☆

Sulayman Khawas رحمة الله عليه

(d 161 AH, 777 CE)

- ☆ **He remained awake in the night to have light in the grave.**
- ☆ **He made-do in the world with bread and salt.**
- ☆ **He fought off temptation through zuhd.**
- ☆ **Grief had crowded over him.**

He was a dovoted worshipper, among the greats of Shaam. He carved out for himself a particular life whose fences were very high and inaccessible.

He was Sulayman al-Khawas رحمة الله عليه. Trial and temptations bothered him, but could not defeat him. He spent his days and nights in fasting and weeping. Fear of Allah was deep rooted in his heart.

Sulayman رحمة الله عليه was present in an assembly with some ulama who included Awza'i رحمة الله عليه and Sa'eed ibn Abdul Aziz رحمة الله عليه.

Imam Awza'i رحمة الله عليه spoke of the ascetics and described their life, and Sa'eed رحمة الله عليه interrupted, "I have not seen anyone more of an ascetic than Sulayman Khawas". (Perhaps, he had not known that he was in the assembly). Sulayman رحمة الله عليه covered his head and quietly slipped out of the assembly and Awza'i رحمة الله عليه reminded Sa'eed that he had embarassed their friend by praising him on his face.

Zuhd :

Sa'eed ibn Abdul Aziz رحمة الله عليه went to Sulayman Khawas رحمة الله عليه in Beirut one night and found him sitting in pitch darkness?" Sulayman رحمة الله عليه said, "There will be more darkness in the grave". Sa'eed gave him a purse full of dirhams, saying, "A firend has a right over his friend, and I am

afraid lest I may not give the right of my friend. Take these dirhams. I say by Allah that they are lawful". Sulayman said, "I do not need them". Sa'eed said, "May Allah show mercy to you. Do you not see how people live?" Sulayman shrieked, "Sa'eed, what's happened to you. You put me to trial through dinar. Now you try me through religion".

Death :

He died in 160 AH.

☆☆☆

Sufyan Thawri رحمة الله عليه

(d 161 AH, 778 CE)

☆ **Allah gave him wisdom for his zuhd.**

☆ **He left nothing for the world except what remained from the hereafter.**

☆ **He swam in the world without getting his clothes wet.**

☆ **He used taqwa to lock up desires.**

He acquired knowledge as he stepped progressed into the age of youth. And as he progressed into that age, knowledge was acquired from him. He regarded hardship as a blessing but ease as a difficulty. He was Sufyan ibn Sa'eed ibn Masruq Thawri رحمة الله عليه. He was the scholar of the ummah, Shaykh ul-Islam, the imam of all the hafiz and the ulama, the Amir ul-Mu'minin in hadith, and the chief of his times in knowledge and excellence. His heart was the dwelling place of grief and was full of fear of hell.

He was born in Kufah and grew up here. Mansur رحمة الله عليه tried his to persuade him to accept governorship but he did not relent. He fled from Kufah and settled in Makkah and Madinah. Then Mahdi رحمة الله عليه summoned him but he went underground, going away to Basra and he died in escape.

Allah had given him a strange memory. He did not forget whatsover he stored in his memory. He said, "Nothing that I put in my heart betrayed me".

He was an ocean of knowledge. He commands. He was lean and had a slight smile. He joined the ranks of the cream of the God-fearing through his heart, and the thorns of fear were an obstruction between him and the pleasures of the world.

According to a jurist, taqwa would not have survived without Thawri. And Shu'bah رحمة الله عليه said that he was the chief of the people because of taqwa and knowledge. Ahmad ibn Younus رحمة الله عليه said that he had not seen anyone more of a scholar, God- fearing, jurist and ascetic than Sufyan رحمة الله عليه.

Zuhd :

When asked about zuhd, Sufyan Thawri رحمة الله عليه said that it is dropping in rank and diminishing of hopes. He said, "Zuhd in the world is to keep away from the people and the first step of zuhd among the people is to practice it without oneself". He said to the people. "If anyone loves the world and is happy with it fear of the hereafter is missing from heart". Thawri رحمة الله عليه prayed, "O Allah, give us the world in our hands but not in our hearts". He said, "Taqwa is the asset of the religion and is a perfection as for as the hereafter is concerned".

With nightfall, Sufyan Thawri رحمة الله عليه entered his niche and shut the door called out". "O my God, every lover is alone with his lover. O my lover, I am alone with you".

Aloof from the world :

Thawri رحمة الله عليه had put the world in the background. He took nothing of its adornment except the bare substinence level. He said, "Do for the world so much as is enough for your stay here and do for the hereafter so much as is enough for your stay there". Ali ibn Thabit رحمة الله عليه said that he met Thawri رحمة الله عليه on the road to Makkah and everything he was of paltry value including his shoes which were worth four daniq. If you had a few small coins and you did not recognise him then you would have placed the coins in his hand as charity.

Indifference to building house :

Sufyan Thawri رحمة الله عليه said that he never spent even a dirham in building a house. He made a commitment for three thing : no one will serve him, cloth will not be folded up for him and he will not place one brick on another.

Sufyan Thawri رحمة الله عليه made fun of those who amass the world and property. He said, "The world (الدنيا addunya) is (دفيئة) lowly, defective and its property burdens the owner so that he bends down".

He did not like fame and loved to be behind the scenes. When a man sought his advice, he said, "Keep away from the limelight".

Ali ibn Thabit رحمة الله عليه said, "I never saw him sit in the midst of a gathering. He always sat by as wall, his knees

together". He told his colleagues that he wished to take his sandals and go and sit incognito, no one recognising him.

Taqwa :

Someone presented to him as piece of cloth, but he declined to accept it. The man said, "I am not your student of hadith that you return my gift". He said, "I know that, but you certainly are the brother of a student of mine. And, I am afraid that I might be lenient to him.

One day, he told his friends that because of a sin he committed, he vowed to fast for five months and engage in worship at night. He disclosed the sin that he saw a man weeping in the mosque and said to himself that the man was ostentatious.

Once, he dropped a dinar at the goldsmith's. When he bowed to pick it up, there was another dinar too and he could not say which one belonged to him, so he did not pick any of them as a lesson of taqwa.

Indifference to royalty :

When Mahdi رحمة الله عليه became the caliph, he summoned him. When he went there, Mahdi took out his ring and throw it to him saying, "This is my ring. Go and attend to the ummah through the Qur'an and sunnah". (He meant, bocome an officer). Sufyan رحمة الله عليه requested him for protection which he gave him. Then Sufyan رحمة الله عليه said, "O Amir ul-Mu'minin, please do not summon me, unless I come to you on my own. And, as long as I do not ask for something, do not give it to me". Saying that, he departed. Mahdi رحمة الله عليه was in a rage and decided to punish him, but his scribed reminded him that he had give him protection.

When Muhammad ibn Ibrahim Hashmi رحمة الله عليه sent him two hundred dinars, Sufyan Thawri رحمة الله عليه refused to take them, saying, "I do not like to be disgraced before him".

Dislike for policemen :

One night, he was going somewhere. A fire was visible at a distance. He asked, "What is that?" Someone enlightened him that the policemen (were there and) had kindled the fire. He said, "Take me through another route. I do not wish to benefit even from the light of their fire".

Avoided the rulers :

He did not like to visit the rulers, saying "I fear that Allah might ask me about my visits to them. How will I defend myself?" Someone suggested that he must speak out and defend himself. He said, "You advise me to swim in the ocean and also caution me not to get my clothes wet".

Sufyan's رحمة الله عليه heart was constantly full of fear of Allah. He was like a sparrow always fluttering and his eyes were moist everytime.

Ata al-Khafaf رحمة الله عليه said that whenever he met Sufyan رحمة الله عليه, he found him weeping. When asked about this condition, Sufyan رحمة الله عليه said "I am afraid lest the words of the Qur'an qualify me as a wretched".

He othen woke up in the night saying, "The Fire! The Fire! The does not let me sleep, and makes me neglect other desires".

A man always followed him and observed that he took a letter from under the wall, read it and replaced it. One day, he decided to read the letter himself. So, he took it out and read it. It said, "O Sufyan, remember you will have to stand before Allah".

Final moments :

Abdur Rahman ibn Mahdi رحمة الله عليه described the condition of Sufyan's death. He said, "Sufyan died at my place. When he suffered the pangs of death, he wept and someone said, I think that you have committed many sins. Sufyan رحمة الله عليه picked up something from the ground and said, To me my sins are of lesser value than this, But I fear lost my faith deserts me before I die".

Death :

He died in 161 AH. Hammad ibn Zayd رحمة الله عليه came to him after his death when he was covered with a piece of cloth. He said, "O Sufyan, I do not envy you today for your many narrations of ahadith. But, I envy you for the deeds that you have sent ahead".

☆☆☆

Ibrahim ibn Adham رحمة الله عليه

(d 161 AH, 778 CE)

- ☆ **One of the great ascetics.**
- ☆ **His symbol was taqwa.**
- ☆ **He gave up silk for coarse cloth.**
- ☆ **He shut a chapter of his life and began a new everlasting chapter.**

He belonged to those who regarded the world as of no value. He presented amazing examples of self-sacrifice. He was Ibrahim ibn Adham ibn Mansur Taymi Balkhi رحمة الله عليه Abu Ishaq. He was an Amir, an ascetic and a guide. He was one who possessed divine awareness, the chief of ascetics, a school of taqwa and one whose name is indelible in history. He was a prince who was much pampered.

His father was a king and a rich man of Balkh. Allah inspired him to repent and he cast away his position to search for learning fiqh and taqwa. He travelled for that.

He was very righteous and earned a living through farming. He was trustworthy a jurist and possessed divine awareness. It is established that he wreaked wounders and his prayers were answered.

Zuhd :

His refrained from talk of the world and set free his heart into the domain of goodness and piety. He was obedient to Allah, and saved himself from His wrath.

Sufyan Thawri رحمة الله عليه said that Ibrahim ibn Adham رحمة الله عليه resembled the Prophet, (Sayyidina) Ibrahim عليه السلام in attributes. If he had been among the sahabah رضي الله عنهم then he would have been distinguished.

One day while he ate a dried crumb of bread, he said, "If the kings and princes learnt how many blessings we possess, then would fight against us with swords to acquire our manner of life".

He said, "Zuhd is obligatory, security and meritorious. The obligatory is shun the unlawful. The security is keep away from the doubtful. And, the meritorious is to put oneself beyond the lawful things".

He encouraged the people to seek the lawful, saying. "Consume the lawful and ask Allah for whatever you like".

A man came to him one day, his heart about to burst. He asked, "O Abu Ishaq, tell me why is the heart unable to fathom Allah?" He said, "This is because the heart likes the things on which is His wrath, loves the world and is inclined to arrogance".

Prayers answered :

Once he was journeying by sea. Suddenly, a cyclone engulfed them. Waves like mountains shook them and they were about to perish. Ibrahim رحمة الله عليه was asleep but was awakened by the shrieks of fellow travellers. He raised his head and made a heart-felt supplication to Allah, "O Allah, You have shown us Your Power. Now, show us Your mercy and forgiveness ". This was the brief prayer. The sea turned calm as though it was a bowl full of oil. This was the Power of Allah demonstrated to them.

Perfect faith :

His heart was convinced about livelihood. It was full of faith in Allah. A man complained to him about his large family. Ibrahim رحمة الله عليه said, "My brother! Look at all members of your household. If you find anyone whose livelihood is not in Allah's Hand then send him to me".

Away from leisures of the world :

He fled from a comfortable life and the world in the same way as people flee from death. A man came from Khurasan and called out amidst a crowd of people, "Who is Ibrahim ibn Adham?" Someone pointed him out to him. He said, "Your brothers have sent me to you". Ibrahim رحمة الله عليه got up on hearing his brothers' names held the man by his hand and took him aside and asked, "Why have you come?" He said, "I

have ten thousand dirhams for you. Come to Balkh". Ibrahim ibn Adham رحمة الله عليه said. "If you speak the truth then I set you free. The mule is yours and all the money belongs to you to spend as you like". He added, "We sought poverty but richness pursues us while people ask for the riches poverty overtakes them".

Death :

He died in 161 AH in Aljazira (Algeciras). His body was taken to Sur and buried there.

☆☆☆

Dawud at-Tayyi رحمه الله عليه

(d 165 AH, 781 CE)

☆ **If he was ancient, Allah would have named him in the Qur'an.**

☆ **Allah helped him, honoured him and gave him love without property, nobility, and humanity.**

☆ **He checked his togue from everything but dhikr and bound his soul.**

He was extremely generous and spent in Allah's cause limitlessly. He was Abu Sulayman Dawud at-Tayyi رحمه الله عليه, Kufi. He was an imam and a jurist and a man of insight. He learnt fiqh from Abu Hanifah رحمه الله عليه and then concentrated on himself and chose to be silent.

He kept away from the world. When he was asked about hadith or the Qur'an, he did not give an answer. He had turned to zuhd after hearing someone lament in a graveyard, "Which of your cheek will display rotting and which of your eye will remain when they are carried away?"

Sayings :

He said that zuhd is to forgo when one has the ability. And he said, "When Allah guides one out of the disgrace of sin into the honour of taqwa, He enriches him without wealth and gives him honour without a family and bestows on him affinity without human beings".

He also said that for zuhd, faith is necessary; for worship, knowledge and for occupation, worship is necessary.

Harith ibn Idris came to him and sat down before him. He asked, "Do advice me". Dawud رحمه الله عليه said, "The army of the dead awaits you". To another man, he said, "Do observe fast

(abstinence) from the world make iftar with death in it. Flee the people as one flees the wild beasts. And odopt the company of the righteous, God-fearing".

He said to Sufyan Thawri رحمة الله عليه, "If you go on drinking cool water, eating sumptuous food and walking under the shade then how will you like death and meeting Allah?" This made Sufyan weep so much that there was no sound of his sobs.

Ibn Simak رحمة الله عليه met him one day and asked for advice. Dawud رحمة الله عليه said, "Let Allah not see you where He has disallowed you. And let Him not find you missing from where He has commanded you to go. Be mindful that He is near you and had power over you".

Zuhd :

Dawud Tayyi رحمة الله عليه had put the world away from him and then purified his self. To him, the world was a temporary loan.

Once his female slave cooked a fatty dish and presented it to him. He asked about certain orphans and said, "Take it to them. If I eat it then I will turn it into waste while if they eat it then we will find it as an asset with Allah".

Someone sent him tharid for iftar through their servant. When he sat down to eat, a beggar called out for food. He took the bowl to him and sat down by him till he finished eating. Then he washed the bowl and put dates into it and returned the bowl to the servant who related what she had seen to her mistress, saying, "I think he will go hungry".

For the hereafter :

A man came to him one evening and he presented to him dried crumbs of bread. He began to eat but felt thirsty. When he took the water, it was hot. So, he said, "O Dawud, may Allah shower His mercy on you. If you keep water in some other vessel then it would be good for you". He said, "If I drink cool water, have good food wear soft clothing then what do I spare for the next world?"

Reality of the world :

Dawud رحمة الله عليه know that the world is deceptive. So he made no effort for it, nor gathered anything here. A man came to

him one day and looked around the house but found nothing worth- while. The house presented a look ruins. He had pity and asked, "You live here, in such a desolate place?" Dawud رحمة الله عليه said, "The wilderness of my grave comes between me and the desolation of the world".

Salih Ijli رحمة الله عليه described his house at the time of his last illness. "There was nothing in the house besides a utensil containing dried bread, a pitcher and a brick used as a pillow.

Self-Assessment :

The son of Abu Hanifah, رحمة الله عليه Hammad رحمة الله عليه came to Dawud Tayyi رحمة الله عليه. He heard him say, "You wished to eat chicks, I gave them to you. Then you asked for dates, but I declined. You will never eat it". When Hammad رحمة الله عليه went in to him, he found that he was speaking to himself.

One day, Dawud went out of his house wearing a torn robe. Someone suggested that he should mend it. Dawud رحمة الله عليه said to him, "Do you not know that Allah's Messenger ﷺ has dis allowed looking anywhere without reason?"

When he was on his death bed, someone suggested that he should move out to the courtyard, For, that was open and better than the cramped interior. He said, "If I take just a step then it will be recorded that I sought to comfort my body. I do not like that.

Death :

He died in 165 AH.

☆☆☆

Warrad Ijli رحمة الله عليه

(d 165 AH, 781 CE)

- ☆ **His grave was adorned naturally with flowers.**
- ☆ **He had vowed not to laugh till he saw Allah.**
- ☆ **He sought help in zuhd and taqwa against the world.**

He was Warrad Ijli رحمة الله عليه a very pious and God-Fearing, prominent tabii. He had met Abu Dharr Ghifari ﷺ. He had much fear of the hereafter and had an impressive personality.

Zuhd :

He came to the mosque quietly. He did not like to be in the limelight, and he went to a side and offered the salah, made supplication and wept for most of the day. Then he weuld quitly slip out to come again for the salah of zuhr and stay there till isha and occupied himself, apart from the congregational salah in supererogatory salah, supplication and weeping. Then he would come out of the mosque and speak to none. Other people said to each other,"This is Warrad Ijli who has sought Allah's covenant that unless he sees the countenance of Allah, Lord of the worlds, he will not laugh".

Fear of Allah :

Abu Dharr Ghifari ﷺ was telling the listeners around him about the last Hour and the terrible earthquake and the fearful moments. Warrad Ijli رحمة الله عليه could not contain his feelings and let out an outburst of sobbing and restless tunbling here and there. He was carried away in an unconscious state. Abu Dharr ﷺ lamented and said,"What a mistake we committed ! we have hurt his heart. O brother of Banu Ijli, by Allah this has cleaned and purified only your heart. But our hearts have heaps of sin on them".

Night Vigil :

One of his relatives described his worship in the night as he learnt from his yaunger sister. He spent the night weeping, beseeching Allah. As for his food, he had a piece of bread at iftar and another for his suhur. She said that just before dawn he prostrated and wept therein. He made this prayer in prostration, "O my Lord, your salve wishes to join you with obedience to help him. "O Mannan, help him! O my Lord, Your slave wishes to keep away from your displeasure, O Mannan, be kind to him and help him. O my Lord, your slave is much hopeful of good, so when the successful are happy, do not let him despair". This was how he conducted himself till morning.

Flowers in the grave and death :

The time did come when he fall ill and was bed-ridden. He died and was taken to the grave where they found that flowers were laid down on the floor. One of the men took a bunch of flowers and they were fresh with him for nearly seventy days. People came in the morning and evening in large numbers to look at the flowers. However the ruler was apprehensive of some kind of mischief arising because of that. So he confiscated the flowers and had the people dispersed. But suddenly, the bunch of flowers disappeared from him.

He had died in 165 AH.

☆☆☆

Layth ibn Sa'd رحمة الله عليه
(d 175 AH, 791 CF)

- ☆ **His charity took him to paradise.**
- ☆ **He spent dirhams here to amass a fortune in the hereafter.**
- ☆ **He wrote his biography with the pen of light.**
- ☆ **The people were in comfort because of him, but he was worried because of himself.**

He denied himself every joy and desire and presented amazing examples in spending wealth and giving others. He was the pride of Egypt, a jurist and an ascetic. He was Layth ibn sa'd ibn Abdur Rahman, Abu Harith. He was the imam of Egypt of his times, a muhaddith and a scholar.

He hailed from Khurasan and was born in a village called Qalgashandah. He held meetings to get needs of the people redressed and he gave them whatever they needed. He had turned his house into a refuge for the needy. He fed the people a dish called harisah (minced meat and wheat) with dates and honey in winter, and parched barley meal with almonds in summer. The people were impressed by him and the rulers made' no decision without his advice.

The annual income of layth ibn sad رحمة الله عليه was twenty five thousand dinars which he spend in Allah's way. Befor the year was out,he found himself in debt and zakah was never najib on him.

Ibn Yunus رحمة الله عليه said that Layth ibn Sa'd رحمة الله عليه had a village in. Egypt.It was known as farme. He received from it an annual Kharaj which he put in various small purses and sat down at the gate of his house and gave away the bags to different prople, so he had a paltry sum remaining with him.

Zuhd :

Yahya ibn Bukayr رحمة الله عليه went to him one day and found a crowd of the poor people at his doorstep. He was giving charity

to each of them till no one remained. Then both of them went to about seventy widows (and paid them some money), and returned. Layth رحمة الله عليه sent his slave to get bread and olive oil. There were about forty guests for whom he got meat and some sweet dish. In the morning, Yahya رحمة الله عليه asked the slave, "For whom is the bread and olive." He said, "For Layth. Though he feeds his guests meat and sweet, yet he takes only bread and olive oil."

Once a poor woman came and pleaded that her son was ill and she needed honey for him. Layth called his servant to give her a certain quantity of honey.

With Imam Maalik رحمة الله عليه :

Imam Maalik رحمة الله عليه sent him a message that he was marrying off his daughter and needed some yellow colour. He sent that laden on thirty camels. Maalik رحمة الله عليه gave his daughter away in marriage and gave her the dowry. What remained of the colour, he gave away to his guests.

His son said, "I went to perform hajj with my father.When we were in Madinah, Maalik رحمة الله عليه presented a dish of fresh dates to my father.When we had eaten the dates my father presented that very dish to Imam Maalik رحمة الله عليه with one thousand dinars.

Layth ibn Sad رحمة الله عليه was taken from Egypt to Khalifah Rashid رحمة الله عليه in Damascus. He wished to find out some rulings. Afterwards, Harun رحمة الله عليه asked, " How is your city well off?" He said, "It is because of the flow of the Nile and the piety of the Amir.

And there is a main source behind it that brings turbiness which blossoms the land (He referred to the Amir ul-Muminin himself. Harun رحمة الله عليه nadded in pleasure and surprise and said humbly, "You are true" and offered him five thousand dinars but he denied it saying, "Let one who is in need have it".

Death :

Layth ibn Sad رحمة الله عليه died on a friday in 175 AH. There were still fourteen nights to go in the month of Shaban. He was buried in Cairo after friday salah.

Muhammad ibn Wahb رحمة الله عليه said that he had participated in the funeral of Layth رحمة الله عليه but he had not seen such a large number of people in a funeral as in layth's. All of them were sad and grieved.

A man came to the son of Layth ibn Sad رحمة الله عليه, Shu'ayb رحمة الله عليه and informed him that his father give him a hundred dinars every month so Shu'ayb gave him ninety-nine dinars and the man quippid, "Are you unable to give the remaining one dinar"? He said, " No But, I have done this to show respect for my father".

☆☆☆

Imam Maalik رحمة الله عليه

(d179 AH, 795 CE)

- ☆ **He was born in a house whose members had the Quran in their hearts.**
- ☆ **He was an ascetic and a humble man.**
- ☆ **His mother suckled him the milk of faith and manners.**
- ☆ **He narrated hadith after performing ablution.**

He was the imam of the dar ul hijrah (place of migration, Madina). He was an intalligent and a wise man. He was Imam Malik ibn Anas Asji رحمة الله عليه Madani. He was born in a place Dhu Marrah, about 92 Kilometers from Madina. He loved to learn and when his heart was canditioned to it, his mother instructed him to go to Rabiah رحمة الله عليه and learn manners before acquiring knowledge.

Maalik رحمة الله عليه had a good memory. He had all the knowledge of the Madinans. He recited the Qur'an much and passed his nights in worship and weeping.

Tributes :

Abdullah ibn Mubarak رحمة الله عليه said, "If I were asked to choose an imam for the ummah then I would choose Maalik".

Abu Hanifah رحمة الله عليه said, "By Allah, I have not seen anyone as quick-witted and perfect in zuhd as Maalik". Ibn Wahb رحمة الله عليه did not find anyone as God feating as Maalik رحمة الله عليه. Ibn Mahdi رحمة الله عليه said that Allah had not placed as much awe in anyone's heart as Maalik's. Muhammad ibn Khalid رحمة الله عليه said that when he looked at Maalik's رحمة الله عليه face, he saw in it signs of the hereafter, and when he spoke, he knew that truth came out of his mouth.

Zuhd :

Imam Maalik رحمة الله عليه used to say that in the world zuhd is of three kinds : pure earning, few hopes and reliance on Allah's

blessings. He said,"Knowledge is a light,It is available only to the God-fearing and the humble'. He also said,"If anyone wishes that his heart should bloom with happiness and he should be safe from the pangs of death and the terror of the day of resurrection, than he must ensure that his deeds in private are more better than in public.

Respect for knowledge :

In his sight, knowledge is much honourable and noble. Hence, he only taught it to the deserving more so knowledge of the ahadith of Allah's Messenger ﷺ .

One day, he passed by Ibn Hazim رحمة الله عليه when he was teaching hadith. He went ahead and when someone referred to it, he said, "There wasn't enough space to sit down and I don't like to listen to hadith while standing.

Ibn Mahdi رحمة الله عليه said, "I was going with Maalik somewhere. We were going towards Aqiq. I asked him about hadith, but he scolded me, saying that he had a higher estimation of me. Was I asking him about the Prophet's ﷺ hadith while both of us were walking".

Before he narrated a hadith, Imam Maalik رحمة الله عليه performed ablution, sat down on his bedding, combed his beard and sat down in a composed and very impressive manner. Then he narrated the hadith. He said that he did that as a mark of respect for hadith.

When Harun Rashid رحمة الله عليه travelled to perform the hajj, he visited Imam Maalik رحمة الله عليه and sought permission to enter. Maalik رحمة الله عليه delayed him some time at the door before giving him permission to enter. He explained to Haurn that he did not take more time than required to perform ablution because he knew that he had come to hear the Prophet's ﷺ ahadith, so he prepared for that.

Taqwa :

Imam Maalik رحمة الله عليه kept away from the doubtful all through his life. Allah's pleasure was his goal in every affair. He said, "Whenever I had to give a ruling, I made it a point to consult a scholar more learned than me so that he might guide me to another angle". Before issuing a ruling, he recited the verse :

اِنْ نَّظُنُّ اِلَّا ظَنًّا وَّمَا نَحْنُ بِمُسْتَيْقِنِيْنَ

"We think it but a conjecture, and we are not convinced regarding it". *(45 : 32)*

He could not own a house all his life. He lived in a rented house that belonged to Abdullah ibn Mas'ud رحمة الله عليه. The words (ماشاء الله Mash Allah) were inscribed on its door.

Conditions for teaching :

Khalifah Mahdi رحمة الله عليه came to perform hajj. He summoned Imam Maalik رحمة الله عليه in order that he might narrate ahadith to his two sons, Musa and Harun. But, Maalik رحمة الله عليه said, "O Amir ul-muminin, it is worthy that knowledge sould be respected and honoured". Mahdi agreed with him and insturcted his sons to go to him. They went to him and, sitting down befor him, asked him to narrate ahadith. He explained to them that in that city students narrated the hadith to the teacher as a slave recites and the teacher correct their mistakes. Both of them became anger and went away to complain to Mahdi who summond Maalik again and passed on the complaint. Imam Maalik رحمة الله عليه explained to him that Ibn Shahab رحمة الله عليه had defined this method of acquiring this knowledge at the Prophet's ﷺ shrine, and the teacher did not narrate but heard the narration. Mahdi رحمة الله عليه expressed his willingness by nodding his head. He smiled and advised his sons to go and narrate the ahadith to their teacher. (Todate, this manner of teaching hadith is followed).

Advise to the caliphs :

Once, Imam Maalik رحمة الله عليه went to Harun Rashid رحمة الله عليه and advised him to take care of the needs of the Muslims. He said in a courageous manner, "In spite of his merit, Umar ibn Khattab رضي الله عنه lit the fire under the cooking pots of the peoples. Smoke came through his beard when he did it. Now, people are pleased with you even without that attitude".

Mughirah رحمة الله عليه said that late one night ofter the people had gone to sleep, he went out and found Maalik ibn Anas engaged in salah. After the surah al-Fatiha, he recited at-Takathur and when he came to its last verse, he wept bitterly and repeated the verse again and again till dawn. It was his habit to prolong

the bowing and prostration in the surah and he stood as though a dried priece of stick absolutely without movement. Mostly, his worship was in private, unseen by others, whether it was day or night.

His servant said that it was very rare during forty years that the imam had to make a fresh ablution for the salah of fajr, otherwise his ablution made at isha was enough. He also said that he did not eat in public. He spoke only when necessary, saying, "People will go to hell face down only because of this," and he pointed to his tongue.

Self denial :

Asceticism and humility had brought about self denial and a dislike for fame. When Harun Rashid suggested that his book Muwatta should be placed in the ka'bah and people should be compelled to abide by it, he said, "O Amir ul-muminin! There was a difference of opinion among the Prophet's ﷺ sa habah رضی الله عنهم and they had spread far and wide and each one of them was correct in his person".

Bishr ibn Umar رحمة الله عليه said that, Imam Maalik رحمة الله عليه never laughed. He said, "Laughter drives one to stupidity. And, I have learnt that the Prophet's ﷺ laugh was merely a smile".

One day, he went to the governor of Madinah. There, the people were Seated around him and showered praise on him. This aroused Maalik's anger and he said looking at the governor, "Protect yourself lest they praise you and you are deceived. One who praises you for what you do not possess may also blame you for what you do not possess. So be afraid of their praise and a good word".

Love and respect for the Prophet ﷺ :

Imam Maalik رحمة الله عليه had so much respect foı the noble Prophet ﷺ that he never rode a beast in Madinah. He always went about on foot. Imam Shafi'i رحمة الله عليه said about this, "I saw at the door of Maalik a big and beautiful horse of Khurasan. I praised it to him and he said, 'This is yours'. I suggested that he should retain it for his conveyance, but he smiled and said, 'I feel ashamed that I should trample this earth under a horse's hoof in which Allah's Messenger ﷺ is buried".

Maalik رحمة الله عليه offered salah in Masjid Nabawi, participated in funerals, visited the sick and mingled with the people. But, he ceased to do these things two years before his death. The people were astonished at that. When death was near, he said, "If this was not my last day in the world and the first in the next world then I would not have disclosed that I suffer from incontinence of urine. This is why I did not go to Masjid Nabawi lest I set foot without ablution where the Prophet ﷺ walked. I did not disclose it to anyone because that would be complaining against my Lord.

Death :

Imam Maalik رحمة الله عليه died in 179AH on a Sunday. He was bedridden for twenty-two days. Ibn Kinanah رحمة الله عليه, and Ibn Abu Zubayr رحمة الله عليه and the imam's son, gave him the bath while his scribe, Habib, poured water over him.

He had left instructions that he should be shrouded in white and the funeral salah should be offered at the grave yard itself. Abdul Aziz ibn Muhmmad ibn Ibrahim رحمة الله عليه led his funeral salah. He was Madinah's amir on behalf of his father. He walked with the funeral and carried the bier on his shoulders with other people too.

The shroud of Imam Maalik رحمة الله عليه was worth five dinars.

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Digham ibn Maalik رحمة الله عليه

(d 180 AH, 796 CE)

☆ **His zuhd called upon him to weep.**

☆ **He made his heart taste the sweetness of worship.**

☆ **He washed his heart with his tears.**

Salah had bent his back and mention of hell had robbed him of every pleasure. He had a trembling heart and a fearful conscience. He was Digham ibn Maalik, Abu Bakr, Rasibi❶, Basri رحمة الله عليه. He was an ascetic and a guide, a saint who acquired knowledge from the tabi'in. He offered four hundred rakaat every day. Ibn Mahdi رحمة الله عليه said, "I have not seen anyone as pious as him".

Sought Allah's Pleasure :

One night, Digham ibn Maalik رحمة الله عليه was sitting with his master, Abu Ayyub, listening to what he said. Suddenly, Digham exclaimed, "If I were to know that Allah's pleasure lies in cutting off my flesh then I would ask for scissors and cut off my flesh just now!.

He was among these who wept much. His mother asked him,"Digham do you like death?" He said, "No! She asked,"Why?" He said, "Because of my shortcomings and negligence". Then he wept very much and his mother and other members of the family wept with him.

Fear of hereafter :

Once Hakam ibn Nuh رحمة الله عليه narrated to Maalik ibn Digham رحمة الله عليه the account of his father Digham رحمة الله عليه. They were on a sea voyage and Digham wept all night but made no prostration or bowing, nor a prayer. In the morning Hakam

❶ Rasib is a small village between Makkah and Taif. (Mujam Buldan)

pointed that out to him and he wept more. When he recovered, he said,"If the creatures were to know what would happen tomorrow then they would never enjoy life. Tonight because of pitch darkness I was reminded of the terror of the day of gathering. Everyone will think only of himself. Father and son will not be of any use to one another". He shrieked and almost died, trembling severely.

One day, his mother called him,"Digham". He answered softly. Here I am, O mother! She asked,"How are you happy to go to Allah?" But, he shrieked and swooned. She sat down by him and wept. She said,"We cannot mention your Lord before you".

Death:

He died in 180 AH. His friend, But ibn Mansur رحمة الله عليه, died on the same day.

☆☆☆

Abdullah ibn Mubarak رحمة الله عليه

(d 181 AH, 797 CE)

- ☆ **His taqwa and zuhd carried him to the throne of the world.**
- ☆ **He built a home in his heart with dhikr as a light and spending as asset.**
- ☆ **He had every kind of good.**

Every desire of the world had been subdued in his heart and the world's rivers were dry before him. He was Abdullah ibn Mubarak ibn Wadih, Tamimi, Maruzi رحمة الله عليه. His kunyah was Abu Abdullah, He was the amir of the righteous, the greatest scholar of the east and the imam of the Muslim. He was a hafiz a warrior and a merchant. He began his search for knowledge at the age of twenty and then travelled all his life, sometimes for the pilgrimage and at other times for jihad.

His rank :

He acquired knowldge of fiqh, hadith,Arabic language and history. He loved the gatherings of the jurists, and he was devoted to learning and taqwa. He fed the hungry while he fasted.

Yahye ibn Mu'in رحمة الله عليه said that Ibn Mubarak رحمة الله عليه was a chief of the Muslim. Harun Rashid رحمة الله عليه said on his death,"The chief of the ulama has died".

Fudayl ibn Iyad رحمة الله عليه asked him who the people were and he said, "The ulama!" Fudayl رحمة الله عليه asked, "Then who are the kings?" He said, "The zahids (ascetics)".

Generosity and zuhd :

Ibn Mubarak رحمة الله عليه said, "Manners were very nearly described as two-thirds of religion". He was very God-fearing and generous with the poor. He spent a hundred with thousand

dirhams annually and paid off the debts of the needy. He said, "I like to write-off one dirham because of a doubt more than giving charity of a hundred thousand dirhams, another hundred thousand". (He repeated that to make it six hundred thousand dirhams.)

Taqwa :

Hasan Basri رحمة الله عليه visited him one day and found a pigeon flying around the house. Ibn Mubarak رضي الله عنها disclosed to him that they used to consume the pigeon's eggs but latter stopped doing that. Hasan رحمة الله عليه asked, "Why?" He said, "This female pigeon flew to other pigeon's and they mated with her. We do not like her eggs because of that (meaning that property of other people was involved)".

Once he borrowed from a friend in Shaam a pen but forgot to return it till he was at Marru. He retraced his steps to Shaam and gave the pen back to its owner before resuming his journey.

While he was going somewhere on his beast, he heard the adhan. So he alighted from his beast for the salah of zuhr. Meanwhile, the beast grazed from the fields that belonged to the state. His taqwa prompted him to forsake the beast and not mount it.

Once, hen the khalifah, Harun Rashid رحمة الله عليه went to Raqqah[1], Ibn Mubarak's رحمة الله عليه arrival coincided with his. People came in large numbers to receive him. There was a lot of noise because of their multitude. The city wore a happy look. One of the umm walad of Harun Rashid ascended the palace's tower and looked down at the large crowd and asked, "What is happening?" She was told about the arrival of a scholar from Khurasan, Abdullah ibn Mubarak رحمة الله عليه. She remarked, By Allah! They are the true kings! What is Harun's rule? There kings gather their subjects through their armies and volunteers".

Prayers answered :

Abdullah ibn Mubarak رحمة الله عليه was one whose prayers were answered and he was a man who wreaked wonders. Once, he came across a blind man who requested him to pray to Allah, the Exalted, to restore to him his eye-sight.

[1] A city in Shaam near Siffin and by the Furat. Also a habitation near Baghdad. (Mujam ul Buldan)

So Ibn Mubarak raised his hands and prayed. Indeed, Allah restored the man's eyesight.

Loved solitude :

He emulated the Prophet ﷺ and the sahabah رضي الله عنهم in keeping awake in the night. when he was asked,"Does solitude not bite you?"He retorted,"why should Ibe bothered? Indeed, I am with the prophet ﷺ and the sahabah رضي الله عنهم .

Death :

He died at Heet at the bank of Furat(Euphrates) whren he was returning from an expedition (jihad). It was the fourth of Ramadan 181AH and he was sixty three years old.

☆☆☆

Abdullahal Amir رحمة الله عليه

(d 184 AH, 800 CE)

- ☆ **History recorded him with the ink of light.**
- ☆ **His personality shook the king's throne.**
- ☆ **His taqwa would have turned a thosand.**
- ☆ **Sinners into Allah's friends.**

He lived in the world for Allah exactly as he hoped for Allah's treatment of him in the hereafter. His words were true and struck ears with resounding truth. He was Abdullah ibn Abdul Aziz ibn Abdullah Abu Abdur Rahman al Amir. He was an imam, a guide an ascetic and a very faith full worshipper. He gave up everyone for Allah's sake. He concentrated on reforming himself. He was truthful and was not deterred by censure when obedience to Allah was called for. Harun Rashid رحمة الله عليه held him in high esteem and he visited him in the capital to admonish and advise him.

Zuhd :

He never took anything from the rulers or from anyone else and stopped speaking to anyone of his relatives or acquaintences who frequented the rulers or became an officer. Indeed he did the same thing with his brother when he become the governor of Madinah. He dwelled in the grave yard, keeping a book with him which he perused, and he said,"there is not a better admonisher than the graveyard, not a better sympathiser than a book and not a better protector than solitude". He also said,"Your negligence to yourself is your turning away from Allah. And you are negligent when you knowingly doing what displeases Him. And you refrain from enjoining piety and forbidding evil because of censure by the creatures.

Advice to rulers :

Musab Zubayri رحمة الله عليه said that he could not find anyone in Madinah more impressive than Abdullah al Amri. While

Harun Rashid رحمه الله عليه was performing the sa'i and going from Marwah to Safa as part of the pilgrimage. Abdullah called him,"O Harun!" He responded, "O Uncle, I am here!" Abdullah said, "Climb the Safa", and he ascended it and waited for him. Abdullah said,"Look at the House of Allah". He looked towards it. He asked,"How many people are making the tawaf ?" He said,"Innumerable people". Abdullah said,"Harun, know that each one of them will be answerable on the day of resurrection for himself, but you will be questioned concerning all of them". Harun wept and fell down unconscious. Abdullah left him in his condition and went away.

Importance of tawqa :

When a man sought his advice, he picked up a pebble from the ground and said, "If you have in your heart tawqa equal to the weight of this pebble then that is better than the salah of everyone on the earth". The man's eyes were moist and he asked for more advice and Amri said, "Be for Allah today as you expect Him to be for you tomorrow".

Final moments :

Abdullah al Amri رحمه الله عليه fell ill. Sickness had gnawed at him with its teeth. When he was gasping for breath, he murmured."If the world was under my feet and I only had to raise them to take it then I would not make that movement. I have seven dirhams that I got as wages for pruning trees which I had done with my hands".

Death :

He died in 184AH at the age of sixty-three.

☆☆☆

Fudayl ibn Iyad رحمة الله عليه

(d 187 AH, 803 CE)

☆ **The seeker of the school of the righteous.**

☆ **He decorated himself with the medal of zuhd and taqwa.**

☆ **He punished his own self.**

Islam gave him the opportunity to enlist himself among the immortals. He was Abu Ali, Fudayl ibn Iyad, Tamimi, Khurasani, one of the chief of the ascetics. He was born in Samarqand and graw up there.

He began as a highwayman. But one day while he was on the roof of his house, he heard the Quran being recited.

" أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ "

(Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah ....) ***(57 : 16)***

He heard this and sobbed and he exclaimed,"Why not, O Lord"? Then he travelled through land to acquire knowledge to observe and to search for taqwa. Then he settled in Makkah. He spent the rest of his life as caretaker of Bayt Allah.

Fear :

Fudayl spent his life in fear of the hereafter and in asceticism. His forehead was dripping with perspiration out of modesty to wards Allah. Ibrahim ibn Ashath رحمة الله عليه said,"I have not seen anyone with as much respect for Allah's might as Fudayl. When Allah was mentioned in his presence, or he mentioned Him he was overcome with fear and his eyes shed tears.

Sufyan ibn Uyaynah رحمة الله عليه said that he had not come across any one who feared Allah more than Fudayl رحمة الله عليه.

Wisdom was inherited by him. It had a tremendous effect on hearts. When asked, he said that zuhd is contentment, and fear is

to abstain from the unlawful, and worship is to discharge the obligations, and humility is to bow down with truth. He also said, "To give up deeds because of the people is ostentation while to do them for the people is associating (with Allah)".

Living in the world :

He lived in the world with a heart full of fear and grief. His lips had not known how to smile. Abu Ali Razi رحمة الله عليه asserted that he lived with him for thirty years but never found him laughing or smiling except on the day his son died. He explained on being asked, Allah preferred a course and I submitted in a agreement".

Alone to himself :

Fudayl رحمة الله عليه liked to be alone and he was used to punishing himself. When he was alone, he admonished himself severely for pretending before the people to be very pious, so that people might respect and help him.

He offered salah in the darkness of the night. He had a mat for himsealf in the mosque and went there in the first part of the night. When he was very sleepy, he lay down on the mat for a while to arise again for the salah. Again, if sleep troubled him, he retired to the mat for a while. He behaved in this way till morning.

Ibn Ashath رحمة الله عليه said that one night he heard Fudayl رحمة الله عليه respeat again and again the verse.

" وَلَنَبْلُوَنَّكُمْ حَتّٰى نَعْلَمَ الْمُجٰهِدِيْنَ مِنْكُمْ وَالصّٰبِرِيْنَ وَنَبْلُوَاْ اَخْبَارَكُمْ "

(And certainly We shall test you, until We determine those among you who struggle hard, and the persevering, and We shall test your tidings) ***(47 : 31)***

Then he said, "If you do that to us then we shall be hopeless and You will disclose our shortcomings and punish us". Then he wept for a long time.

Wise words :

His words penetrated into hearts. He enlightened the people that the world is not a permenant a bode. Sayyidina Aadam عليه السلام was sent down to it in punishment.

He said,"The sweet taste of faith is forbidden to your hearts until you adopt zuhd in the world".

As for hardness of heart, he said two things make the heart unrelenting : too much speech and too much eating.

Harun Rashid رحمة الله عليه, the Khalifah, said,"I have not seen another person like Fudayl ibn Iyad. He told me that I should make home in my heart for grief and fear of the hereafter. They will keep run away from sin and the fire of hell".

When Harun Rashid رحمة الله عليه requested to give him some advice, he asked,"Of what may I advice you. This Book of Allah is there between its two covers. Look into it. Seen what happened to those who obeyed Allah and what happened to those who disobeyed Him?"

More about Harun Rashid رحمة الله عليه :

When Harun Rashid went to perform hajj, he was upset over something and he lost sleep. He said to his door-keeper that he should find a scholar for him so that he might get some answers. Ibn Rabi رحمة الله عليه, the door-keeper told him that Sufyan ibn uyayunh was around. Harun asked him to take him to Sufyan رحمة الله عليه. Ibn Rabi knocked at the door and announced that the amir ul muminin was there. Sufyan rushed at the door and came out, saying, "O Amir ul Mumimin, you could have summoned me". Then Harun conversed with him for some time and while departing asked him if he was in debt. He confirmed that he was. So Harun instructed Ibn Rabi to pay off his debts.

Harun wos not satisfied with him so Ibn Rabi took him to Abdur Razzaq رحمة الله عليه. But, it was the same story there, and he too was in debt and Ibn Rabi was instructed to square it off.

Since Harun was not satisfied with him too, they went to Fudayl ibn Iyad رحمة الله عليه Ibn Rabi knocked at the door, pat came the question,"Who is there?" Ibn Rabi said, "The amir ul muminin is here. Meet him". fadayl asked, "what have I do with him Ibn Rabi asked "Glory be to Allah are you not bound to obey him"? Fudayl رحمة الله عليه opened the door and went to the far corner of the house. The house was dark without light, so the visitors had to feel their way inside till Harun happened to touch Fudayl رحمة الله عليه. He said, "O what a soft hand! Would that it be safe from Allah's punishment tomorrow!" Then he said to Harun, when "Umar ibn Abdul Aziz رحمة الله عليه became the khalifah, he regarded the office as a headache for him, but you people think of it as a blessing. He had consulted the ulama whom he brought together,

and Saalim ibn Abdullah رحمة الله عليه suggested that he should abstain from the world (as though fasting from it) and end it at death. Ibn Kab رحمة الله عليه said that if he wished to avert Allah's punishment, he must regard a Muslim of old age like his father, of middle age like a brother and of young age as a son. He must respect his father, honour his brother and be compassionate to him son. Rsija ibn Haywah رحمة الله عليه said that if he wished to avert punishment then he must prefer for the common Muslim what he preferred for himself, and dislike for them what he disliked for himself, after which he may not worry how he dies".

He then said,"I have the same advice for you. I fear for you the day when steps would be shaky. O Amir ul Muminin, do you have people with you who will speak to you this manner"? Harun Rashid was moved by these words and he wept much and swooned. Ibn Rabi said,"Be kind to the amir ul Muminin". Fudayl رحمة الله عليه said "O son of your mother! It is you and your friends who ruin him while I am lenient and kind to him". When Harun recovered he said," Do say more". Fudayl said, "O you with a beautiful face. You are the one when Allah will ask about the creation. If you can save yourself from the fire do so". Harun wept again and asked," Are you in debt?" He said,"Yes, I have the debt of my Lord over me. May He not question me about it. If he does, then I am ruined. If he cross examines me then I am ruined. And if I am not inspired to present an excuse then too I am ruined". Harun interrupted him,"I mean a debt payable to fellow men" Fudayl said," My Lord has not commanded me about that. I am only commanded to be true to my promise and to obey Him".

Harun presented to him a thousand dinars saying."Take them and spend them on your family and get strength through them to worship the Lord". But Fudayl refused to take them, saying,"Glory be to Allah, I show you the way to deliverance but you repay me with this sort of a thing. May Allah preserve you and enable you well.

They departed and Harun instructed Ibn Rabi to lead him, in future, to a man of this calibre, "Surely he is the chief of the Muslims".

Death :

Fudayl ibn Iyad رحمة الله عليه died in 187 AH in Makkah

☆☆☆

Abdullah ibn Idris رحمة الله عليه

(d 192 AH, 808 CE)

- ☆ **He moulded his life to conform to an imagination.**
- ☆ **He was one of his kind in taqwa.**
- ☆ **He read the whole Quran forty thousand times in his home.**

He never stretched his hand before anyone else for help. He preferred a straitened living, and he wore coarse clothes. He was respected more than kings. He was Abdullah ibn Idris Awdi Kufi رحمة الله عليه. He was a hafiz, given to much worship and an authority of his times. He commanded respect. A true friendship existed between him and Imam Maalik رحمة الله عليه, and he followed the Madinan school of thought. He did not accept a posting when Harun Rashid offered him one.

Imam Ahmed رحمة الله عليه praised him as unique in his times. Ibn Arafah رحمة الله عليه had similar words for him in Kufah.

Zuhd :

Hasan ibn Rabi رحمة الله عليه said that he was with Abdullah ibn Idris and when he arose, he asked him to find out the praise of a bucket of water. However, as he was at the door, Abdullah said, "No Do not do so. You write down hadith from me and I do not like that I should present my needs to one who hears hadith from me".

Ibn Idris رحمة الله عليه answered the summons of Harun Rashid رحمة الله عليه who asked him, "Do you know why I have called you? People of your city have demanded a qadi and your name appears among the names they have suggested. I wish to take you as a partner in the responsibility I hold and vested in me and in the task for the ummah. So accept your office and return to your city. He said,"I am not worthy of it". Harun Rashid flew into a rage and said, "I wish that I had never seen you". Ibn Idris retorted, "I too wish I had not met you,"and he departed. Harun

رحمة الله عليه sent a man after him with a purse of five thousand dirhams but Ibn Idris declined to accept it. Harun then sent him a message, "May Allah forgive me and you". I offered you an office but you rejected the offer. Then I wished to keep ties of relationship intact by offering monetary help, but you declined. But, now my son Mamun will come to you. Do narrate hadith to him Insha Allah, "Ibn Idris رحمة الله عليه said to the messenger, "If Mamun comes to me with the others then I will definitily narrate hadith to him".

Death :

When Abdullah ibn Idris رحمة الله عليه was on the point of death, his daughter wept. He comforted her, "My daughter do not weep. I have racited the whole Quran in this house forty thousand times". He died in Kufah in 192AH.

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Shaqiq Balkhi رحمة الله عليه
(d 194 AH, 810 CE)

☆ **He gave away all his wealth and he did not spare anything for his shroud.**

☆ **Zuhd and taqwa were his symbols.**

☆ **He abided by the Quran.**

☆ **He relied on Allah's bounties.**

He was the light of the ascetics in the east, the cream of the righteous and one of the famous shaykhs of Khurasan He was Shafiq ibn Ibrahim ibn Ali Azdi, Balkhi Abu Ali رحمة الله عليه. He fought the enemy of Islam with a resolve. He was well informed of the treasures of men. He gave up the world and spend all his wealth in Allah's path and strived to get knowledge and taqwa. One of his grandsons lamented,"My grandfather had three hundred village, yet there was not enough cloth to shroud him:

Sign of repentance :

He was asked about the sign of repentance. Tears come to his eyes and he said,"It is to weep on past sins, to have much fear for future sins,to keep away from evil friends and to make friends with good people".

He said,"If a person complains of his problems to anyone besides Allah then he will not savour the sweetness of faith".

Encouragement to practice zuhd :

Some students came to him to get an interpretation of a verse of the Qur'an.He said, "I will teach you on condition that you have the afternoon meal with me". They agreed. So, he taught them. At meal time, he offered them barley bread, vinegar and olive oil, saying, "This is for one who seeks jamatul firdows and flees from the fire of hell".

He liked to have guests. He said, "I do not like anyone more than guests because the sustenance of a guest is Allah's responsibility while the reward is for me.

Indifference with the world :

He did not like the mad rush to overtake each other for worldly matters. He drew from the world only that which would be beneficial in the next world. He advised his colleagues to behave with people in the same way as though sitting by the fire, from which one derives benefit but also keeps a distance lest it burn him out.

Away from rulers :

It was after a very long time that Shaqiq Balkhi رحمة الله عليه came to Nishapur with three hundred ascetics. Khalifah Mamun Rashid رحمة الله عليه learnt of his arrival and invited him.But, he declined.

Martyrdom :

In 194AH, Shaqiq Balkhi رحمة الله عليه was martyred in battle of Mawara an Nahr, the battle Kolan in the territory of Turkestan (Russia).

☆☆☆

Yusuf ibn Asbat رحمة الله عليه

(d 190 AH, 806 CE)

- ☆ **He put away his desires through zuhd.**
- ☆ **For forty years he did not have even two shirts.**
- ☆ **He never competed for worldly honour and lower worldly status did not bother him.**

The rulers were dependent on him, but he was independent of their gifts. Taqwa compelled him to bury his books which he had written with his own hands. He was yusuf ibn As bat Shaybani Abu Muhammad. He was a Sermoniser of Antakiyah where he took up residence. He was a pious man and a reciter of the Quran of Shaam. He was among the chosen men of his times. He was careful not to consume anything but the lawful. If he did not get the lawful then he made do without any food (and went hungry).

He defined zuhd as not craving for Allah's lawful things and (to know) that if one does what is unlawful then Allah will punish him. And he said that the perfect zuhd is not to be pleased with what one gets and not to grieve over what is lost.

When asked about the extreme form of humility,he said,"when you come out of your home then whosoever you meet,you think of him as better than you".

He abandoned whatever pricked his heart. He said, "Hunger softens the heart and is the base of every piety on earth,"

Ibn Asbat رحمة الله عليه did not fear any one besides Allah. He did not conceal any word that is spoken for Allah's pleasure.

A ruler came to him one day to ask about a religious matter. He was wearing a royal cap. Yusuf رحمة الله عليه felt repulsed by the cap and said,"My teacher Sufyan Thawri رحمة الله عليه did not issue a ruling to one who wore this kind of showy things". The ruler

removed his cap and Yusuf ibn Asbat رحمة الله عليه gave him the required answer.

He did not accept the grants of the rulers and kings and advised the people against it. He said,"It is better for me that my hands and feet are severed than to consume this property".

Death

He died in 190 AH.

☆☆☆

Waki ibn Jarrah رحمة الله عليه

(d 197 AH, 812CE)

- ☆ **He purified his soul.**
- ☆ **His attributes were loftier than his condition.**
- ☆ **He got light in his heart through constant grief.**
- ☆ **He corrected his soul through obedience.**

He regarded this world as an ephemeral residence and all companionship as snapping ultimately. He spent his life in poverty and stringent circumstances. He was Waki ibn Jarrah ar-Rawasi Abu Sufyan. He was the imam of the muslims of his times.He was a hafiz and a reliable muhaddith of Iraq.

He was born in kufah. His father was the in charge of the Baytulmaal (state treasury). He travelled far and wide to seek knowledge and various sciences till he became a great scholar. He fasted often and recited the whole Quran in a day and night. He was, however, poor and grieved in this world.

Standing in learning and piety :

When Sufyan Thawri died, Waki succeeded him. Imam Ahmad رحمة الله عليه gave him much honour and respect.

Waki was very careful with the hadith. When he narrated it he faced the qiblah. Imam Ahmad ibn Hanbal said, "I have not seen anyone like him,"

Marwan Tatari said the same thing about him adding," people turn out to be lesser than the praise showered on them but Waki was better than the praise he got."

Yahya ibn Mueen said,"I found that only Waki narrated hadith merely for Allah's pleasure." Waki often said, "The world is like the dead. Take from it only that much as would make you stand."

Saalim Junadah said that he was associated with Waki for seven years and found him facing the qiblah always, and he never swore (to do anything). Ali ibn Hashram said that he never found him holding a book in his hand. He narrated hadith from memory.When he asked him for a medicine to improve memory, he asked,"If I disclose it to you will you use it? Give up sins, I have not found anything like it for memory." Imam shafi also got this prescription to improve memory from this teacher. He said," I told Waki of my weak memory and he guided me to give up sins. He said that knowledge is light and Allah's light is not given to sinners."

Dislike for worldly offices :

Harun Rashid said to him that he was appointing him as a qadi. But, Waki escape from him saying, "O Amir ul-Muminin, I am an old man. I cannot see with one eye and the other is weak".

When someone reviled him, he put dust ever his own face and said to the man, "Go on revile me because of my sins. If there were no sins then you would not have been empowered over me".

Final moments :

On his death, he showed his hand to his son and said, "Son look at this hand, I have not beaten anyone with it".

Death :

He died in 197AH at Fayd[1] a place between Makkah and Kufah.

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[1] It is between Makkah and Kufah, to the east of Khrybar (Buldan)

Ma'ruf Karkhi رحمة الله عليه

(d 200, 815 CE)

- ☆ **He lived with the heart of kings and died with the body of the poor.**
- ☆ **His prayers were answered.**
- ☆ **He departed from the world as he had arrived, emptyhanded.**

He had a clean heart, fearful of Allah and possessor of true faith. He was the blessing of his times, Ma'ruf رحمة الله عليه ibn Firoz Karkhi-Abu Mahfuz. He kept very many fasts, His prayers were answered.

He was born in Karkh, in Baghdad. He acquired plenty of knowledge, but devotion to worship made him give up narration. He was security for his fellow city dwellers from punishment. He disliked to be surrounded by backbiters. Sufyan ibn Uyaynah said, "People of this city will be safe as long as Abu Mahfuz Karkhi is among them."

He considered the world to be very small and worthless, for, it could not make any weller mobile. He was full of wisdom. He said, "The world is a cooking pot that boils, and a courtyard that aims". He said, "To seek Paradise without doing any deed is a sin and wait for a recommendation without a reason is a kind of deception".

When asked how the world gets out of the heart, he said, "Through pure love and kind treatment".

Once the ruler was mentioned in his presence and he prayed, "O Allah do not show us the face of one you do not like to see".

Someone backbited a person. Ma'ruf Karkhi رحمة الله عليه said, "Remember the cotton that will be placed on your eyes". (It is placed on the dead person's eyes).

He was inclined to every kind of good and had a good opinion of everyone". One day, while he was fasting, he went past a man who served water and was calling out, "May Allah have mercy on one who drinks water". So, hoping for Allah's mercy, he drank the water (and nullified the fast).

The inhabitants of heaven were familiar with his voice and his prayers was always answered. On a hot day, he prayedfor rain and barely had he put down his hands when it poured.

One day, Ma'ruf called the iqamah and requested Ibn Abu Tawbah to lead the congregation but he said, "If I lead you in this salah then I will not be able to lead again". Ma'ruf quipped, "So you hope that you will be able to offer another salah. We seek refuge in Allah from tall hopes because they prevent good deeds".

He went beyond the boundaries of this world his body in the same condition as he had come within them, wothout any property. He made the will on his death bed, "When I die, give away this my shirt in charity because I wish to go from here without clothes as I had come".

Death:

He died in 200 AH.

☆☆☆

Imam Shafi'i رحمة الله عليه

(d 204 AH, 820 CE)

- ☆ **If he had heard more hadith, the ummah would have had only him as a faqih.**
- ☆ **If intelligence were weighed, he would outweigh everyone else.**
- ☆ **The Prophet ﷺ had put his saliva on his mouth.**

He was nearly perfect in manners and creation. He had bound his hopes within zuhd and taqwa. He was Muhammad ibn Idris ibn Abbas ibn Saib ibn Hashim ibn Muttalib ibn Abu Munaf Qurayshi. His genealogy tree branched from the Prophet's ﷺ. He was a scholar, a faqih and a helper of hadith. He was one of the four imams and the school of thought Shafi'i is ascribed to him.

He was born is Ghaza in the very year Abu Hanifah رحمة الله عليه died in Kufah. He was raised by his mother, having lost his father. Then he went to Madinah to learn from Imam Maalik, who liked him. He took up residence in Madinah and, while Imam Maalik رحمة الله عليه was alive, he issued fatawa (religious edicts). He was then twenty years old.

He memorised the Muwatta and then went to Iraq. Imam Ahmad رحمة الله عليه joined his circle. He was eloquent, a linguist and a poet. He was intelligent and learned, and he could outdo one thousand men in a debate.

Zuhd :

He advised people to practice zuhd. Ibn Rahowayh رحمة الله عليه said that Imam Ahmad رحمة الله عليه said to him in Makkah, "Come I will take you to a man the like of whom you will not have seen before."He took him to Shafi'i رحمة الله عليه. Mamun Rashid رحمة الله عليه said that he tried Imam Shafi'i رحمة الله عليه in everything and he came out perfect.

Generosity :

He had rolled up his sleeves to spend in Allah's path. He bestowed liberaly to the poor.

Shafi'i رحمة الله عليه one returned from Yaman. He had twenty thousand dirars with him. He pitched his tent outside Makkah. While he was there he disbursed all the money he had. Muzani رحمة الله عليه said that he had not seen anyone more generous than Shafi'i رحمة الله عليه. On the night of eed, I came out of the mosque with him and walked up to his home. Suddenly, a slave came and handed him a purse that his master had sent. He put it in his sleeve. One of the men in the circle stood up and came to him and said that a child was born to him but he had no money. He gave that purse to the man and saved nothing for himself.

Harun Rashid رحمة الله عليه once gave him a thousand dinars and as shafi'i departed, he sent a man behind to see what he did. The man saw that he gave a fistful of dinars to each of the servants in the palace and when only one remained, he gave it to his own slave, saying, "Carry on with it". On hearing this Harun commented, "This is why he has an independent resolve, and his apparent side is very strong".

Eating little :

While walking one day, his stick fell down. A slave rushed, picked it up, cleaned it with his sleeve and handed it over to the imam. Promptly, he paid him seven dinars. He corrected himself with hunger. Once he related to his companions an account of a meal. He said, "In sixteen years, I have never eaten to a full stamach. Once I had eaten to satiation but then forced a vomit by putting my fingers in the throat, because a full stomach creates heaviness of body, hardness of heart and loss of intelligence. It induces sleep and causes weakness in worship.

Worship :

Worship influenced his thought, intelligence and the alert heart to a great extent. He recited the Qur'an sixty times every Ramadan, all of them in salah. He had divided his night in three parts. In the first, he wrote down. In the second, he offered the salah and in the third, he slept.

Husayn Karabisi رحمة الله عليه said that one night he was with Imam Shafi'i رحمة الله عليه. He offered salah for a third of the night. He saw him reciting not more than fifty verses and if he did, he made them a hundred. During the recital, at every verse of mercy, he prayed to Allah for His mercy. At every verse of punishment, he sought refuge from punishment. Thus, he collected together hope and fear.

Faith in divine decree :

Abdullah ibn Abdul Hakam رحمة الله عليه sat offering advice to Imam Shafi'i رحمة الله عليه. He said, "If you intend to reside in Egypt, you must have with you a year's provision. And, you should meet the rulers so that you earn honour". Shafi'i رحمة الله عليه said, "O Abu Muhammad he who does not earn honour through taqwa does not receive honour from anyone. I was born in Gazah, grew up in the Hijaz and we never had provision for even a day, but we did not go hungry at all".

Death:

Imam Shafi'i رحمة الله عليه suffered from a stomach ailment in Egypt. He died in Darb un-Nakhl Muzani gave him the bath and he was buried in the graveyard of Banu Zuhr in 204 AH.

Sufyan ibn Uyaynah رحمة الله عليه said, "He was the most excellent man of his times.

☆☆☆

Abu Sulayman Darani رحمة الله عليه

(d 215 AH, 830 CE)

- ☆ **He preferred suplication over sleep.**
- ☆ **He went hungry to reform his heart.**
- ☆ **Taqwa was the first step to his zuhd.**
- ☆ **He fought wordly deception with hunger by day and wakefulnes by night.**

He cleaned the rust of the heart through hunger. He defeated the world to earn the hereafter. He was Abu Sulayman Darani, Abdur Abdur Rahman ibn Ahmad ibn Atiyah Ansi, He was the famous ascetic of Darya in Damascus. He went to Baghdad to stay there for a long period of time before returning to Shaam.

He knocked down the arrogance of the world through wisdom. His words quenched the thirst of the hearts.

Wise sayings :

He said, "Zuhd is to do away with what diverts you from Allah". He said, "Obtain zuhd by having less hopes". He said, "A little of hunger, a little of wakefulness and a little cold can cut off the world from you". And "Taqwa is the beginning of zuhd.

He also urged that zuhd should be practiced in eating, "Hunger is the key to the hereafter. To eat till one is satisfied is the key to thi world. And the key to every good of this world and the next is fear of Allah".

Abu Sulayman رحمة الله عليه said, "If the heart is hungry and thirsty then it blossoms and becomes soft. But, when it is full and satiated then it becomes blind and is ruined".

He also said, "There is rust in everything and the heart's rust is from eating to satisfaction". Once he said, "If anyone gives up the world for the hereafter, then he earns in both the places but if anyeone forsakes the hereafter for this world then he suffers in both the places".

Solitude :

Darani fled from fame and loved to be alone. He said, If you can go unrecognised so that no one comes to you, then do it".

Vigil in the night :

He was one of those who kept awake in the night. He made dhikr and chanted on the rosary, glorifying Allah. In this way he removed dread. He said, "If there was no salah in th night then I would have no desire to live".

Wonders :

One night he slept without offering the tahajjaud. He saw that a hur (maiden of Paradise) awakened him, saying, "O Abu Sulayman, have you forgotten us and overslept? I await you, hidden behind the curtains for five hundred years. Do you sleep while the angels watch those engaged in tahajjud? Unfotunate is the eye that prefers sleep to supplication. Get up! May Allah have mercy on you". Abu Sulayman woke up at that very moment. He felt so a shamed before the words of the hur that he perspired heavily and the voice rang in his ears all his life.

Fear of Allah :

Once he put up the ihram and was about to assume it by calling the talbiyah when he fell down unconscious. The people revived him and asked him what had happened.He said, "If anyone perfoms hajj through unlawfull earnings then as he calls the talbiyah, the Lord rejects it till he surrenders the unlawful. So,I was afraid that I might get that answer to my talbiyah".

He said, "When I commit a sin, I do not like death. I wish to survive that I might make a repentance".

Once he was asked about his son, Sulayman. He said,"He has gone to earn a livlihood and to buy and sell land". He said once that the heart will not prosper if it is occupied in thought of amassing wealth.

Death :

He died in 215 AH.

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Mansur ibn Ammar رحمة الله عليه

(d 225 AH, 840 CE)

☆ **His words resounded in the heaven .**

☆ **His mother suckled him with zuhd.**

☆ **He devoted his life fasting and salah.**

☆ **The prophet ﷺ put his salive in his mouth.**

He preached to the people and urged them to be righteous and obedient. He cautioned them against disobedience and neglect of Allah which happen when one leans towards the world. He was Mansur ibn Ammar Abu as-Sarri, Salami, Khurasani. He was a unique ascetic whose words had tremendous influence on the people.

Prayers answered :

Mansur set off to Egypt. He was pulled by a desire to go there. When he arrived, they were facing a dry spell. Their fields were barren and the udders of their animals were dry. When the Friday salah was offered in the large mosque, people wept and prayed imploringly. Mansur رحمة الله عليه got up with a composed heart and stood in the centre. He praised Allah and invoked blessing on his Messenger ﷺ and said, "O people, gain nearness to Allah through sadaqah. Nothing else can get you as near". Then he put down his cloak and said, "This is my effort. Now you give the sadaqah".

The people gave generously and the women too gave their jewellery. The heaven poured down rain and when the people came out of the mosque, they had to made through water and sticky mud.

Two men came to him and told him that Layth رحمة الله عليه wanted to see him. He went there and Layth رحمة الله عليه asked him if he had spoken in the mosque, and requested him to repeat what he had said. He repeated his words and gave some counsel. Layth رحمة الله عليه wept and his voice was affected so Mansur comforted him.

Mansur رحمة الله عليه then went to Iskandaryah❶. When he was at the fort, he noticed that a man was looking at him intently. He asked, "What is the matter?" The man asked, "Are you not the one who spoke on Friday"? Mansur رحمة الله عليه confirmed that he was the one. He said, "Now you are a mishief, here. The people assume that Khidr has عليه السلام ❷ come". He said, "No. I am an ordinary mortal".

Mansur ibn Ammar رحمة الله عليه once went to Harun Rashid رحمة الله عليه and admonished him and made him weep. Harun asked him, "Where did you get this knowledge?" He said, "The Prophet ﷺ put his saliva in my mouth in my dream and said to me, "O Mansur, speak".

Effective voice :

He went with the pilgrims in their caravan. They spent the night in Kufah. In the dark, he prepared to offer the salah, when he heard someone Shriek in a sob, "O Allah by Your Might! By committing a sin, I had not decided to oppose you, nor was I disobedient through unawareness of Your punishment. But, my wretchedness caused me to sin and I was encouraged when You concealed my faults. Who will save me now"? Mansur recited this verse in a loud voice:

"يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ"

"O you whe believe, save yourselves and your families from a fire whose fuel is mankind and stones". ***(66 : 6)***

The moment he recited the last word, he heard something fall down. In the morning, there was a funeral and an old woman said, "Somone passed by here in the night and recited the verse whereafter his links with life were severed ".

Death :

Mansur ibn Ammar رحمة الله عليه died in 225 AH.

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❶ Alexandria in North Egypt. (Chambers World Gazetear),

❷ Khidr: see the Qur'an surah al-kahf 65-82. He guided Prophet Musa عليه السلام, see also English translation, stories from the Qur'an VIP 395f, V2P/15f stories of the Prophets عليهم السلام P. 222,243f. Both; Darul Isha'at, Karachi

Bishr al-Hafi رحمة الله عليه

(d 227 AH, 841 CE)

- ☆ **His zuhd appealed to hearts.**
- ☆ **He was independent of others, and was a worshipper by night.**
- ☆ **He abstained from the world till death.**
- ☆ **He had no esteem for the world.**

He took his route to Allah through taqwa and tears. He was Bishr ibn Harith ibn Ali Marwazi-Abu Nasr Hafi. He was the imam of taqwa and zuhd. He was from Marw. Then he resided in Baghdad. He spun yarn and sold it. His obvious was steadfast and his unseen was pure. He was trustworthy, ascetic, God-fearing and righteous. He narrated authentic hadith. He spoke on how he received guidance. "I was going somewhere. I saw a paper lying on the ground, the name of Allah written on it. I went to river and washed it. I only had with me five daniq. I bought musk and rose water for four and one daniq respectively, and applied the scent on Allah's name. I came home and went to sleep. Someone said to me in my dream, "O Bishr, just as you have scented My name, I will make Your name sweet-smelling. And just as you have purified it, I will purify you".

The life of Bishr Hafi رحمة الله عليه was amazing for the people of his times. They showered him with praise and recounted his life to each other.

Khatib Baghdadi رحمة الله عليه said that Bishr رحمة الله عليه outdid the people of his times in righteousness. Imam Ahmad رحمة الله عليه said on his death. "He has died who had no peer". Ibrahim Harbi رحمة الله عليه said that baghdad had not seen anyone more perfect than Bishr in intelligence.

Wise sayings :

He said, "Zuhd is a king that resides only in the heart that has nothing to do with the world".

He said that one who loves the world does not like to die while one who is not interested in the world, loves death. And he who asks Allah عزوجل for the world actually wishes for a long life.

Bishr also said, "A believer's honour lies in being independent of the people. His nobility is in nightly worship". He said, "Hunger beautifies the heart curbs desires and creates a specialised knowledge".

Dislike for fame :

Bishr رحمة الله عليه regarded fame and egoism as makruh (disliked). He said, "One who craves for fame does not fear Allah عزوجل. He will not taste the sweetness of the hereafter". He also said, "When you like to talk, keep quiet and when you like to observe silence, do talke". He also said, "If the people ponder over Allah's Might then they will not disobey him".

Bishr رحمة الله عليه was adept in checking desires and knocking them out. He knew better methods to do that. He said, "You cannot savour the sweetness of worship without putting a barricade between you and desires".

He said about this, "For fifty years I long for roasted meat and fine bread, but I could not get a single dirham for that. I do not put away fruit because of disinterest in it, but I dislike to create a desire for it".

A friend presented to him brinjal, but he returned it to him immediately. And, he chided himself for a desire to eat it, saying, "You will never eat it!"

Someone asked him why he did not narrate ahadith. He said, "I do wish to narrate the Prophet's ﷺ ahadith. But, whatever my heart wishes for, I abandon it".

Zuhd :

He was a school of taqwa and a teacher of zuhd. One day, his sister noticed that his face was pale and weakness was apparent on him. She sat down beside him and asked him about himself. He said, "My stomach aches". His mother (heard him and), "Shall I make a sweet dish for you? I have some flour. It will do you good." He wore a perplexed look and said, "I fear that I may be asked, where did you get the flour from? I do not know what answer I will give His mother wept and he joined her in the weeping.

His sister went to Imam Ahmad رحمة الله عليه once and asked him with much hesitation, "We spin yarn in the night. We depend on it for a living. The torch-bearers of the rulers of Baghdad pass near us with their flames and we benefit from the light for a little while. Is the income thereof lawful for us or not?" Ahmad رحمة الله عليه was impressed by her taqwa. He asked, "O servant of Allah, who are you?" She said, "I am the sister of Bishr Hafi. "The imam wept and said, "You may go. Taqwa of this standard is expected only from your house".

Someone asked Bishr رحمة الله عليه to give him advice. He said, "Look at your bread. See where it comes from".

Death :

Bishr Hafi رحمة الله عليه died in Muhurrum 227AH in Baghdad. He was seventy-five years old then.

Divine honour for him :

Ibn Khuzaymah رحمة الله عليه said that when imam Ahmad ibn Hanbal رحمة الله عليه died, he saw him in a dream. He asked, "How did Allah receive you?" He said, "I am forgiven. A crown is placed on my head and I am made to wear golden shoes. He said, "O Ahmad this is the reward to you for you saying that the Qur'an is Allah's عزوجل word". Ibn Khuzaymah رحمة الله عليه then asked, "What about Bishr Hafi?" Ahmad رحمة الله عليه said, "Excellent! What to say about Bishr! I found him before Al-Jalil (Allah). The dining mat was laid down and Allah said, "O you who did not eat, eat now! O you who did not drink, drink now. Have the blessings and enjoy them, O you who did not enjoy!"

☆☆☆

Hatim al-Asam رحمة الله عليه

(d 237 AH, 851 CE)

☆ **He was Luqman,❶ the Wise, of this ummah.**

☆ **The world could not find mention on his tongue.**

He came to his senses after being negligent. He remembered his sins. He was comforted with Allah's promise. He was Hatim ibn Unwan, Abu Abdur Rahman, known as al-Asam. He was a great ascetic and known for his straitened circemstances. He was from Balkh and went to Baghdad. He met Imam Ahmad, and partici- pated in some battles.

Why the sebriquet, al-Asam :

He was called al-Asam (deaf) because a woman came him to ask him for a religious edict. While she was speaking, she could not restrain passing out air in an audible sound. She felt ashamed. But Natim pretended to be deaf and shouted, "What do you say?" Please speak loudly. I can't hear you". (This got him the sobriquet).

Wise words :

His sayings were full of wisdom.Fur instance, he said, "He who claims to love Allah without practicing toqwa is a liar".

Zuhd :

A man came to him one afternoon and asked him in his assembly. "What is the root, the mid-point and the extreme of zuhd"? He said, "Its base is trust in Allah its mid-point is patience and its extreme is sincerity".

He said, "If anyone shows indifference to the world, shows interest in the next world, loves the poor and needy, and sends

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❶ *See* the Qur'an surah Luqman. See also stories from the Qur'an and Stories of the Prophets - Dar-ul-Isha'at, Karachi

ahead righteous deeds for the hereafter, then a high rank awaits him with Allah".

Four peculiarities of tawakkal :

Someone asked about the base of tawakkal (trust in Allah). He said, "They are four peculiarities :

(1) I know that no one else beside me can consume my sustenance. So, my soul is at peace about it.

(1) I know that no one will do a deed for me. So, must occupy myself in it.

(2) I know that death comes suddenly. So, I prepare for it.

(3) I know that I never escape from Allah's sight. So, I am modest to Him".

How to protect from others :

Ahmad ibn Hanbal رحمة الله عليه sat down with Hatim ul-Asam and welcomed him and asked, "Tell me, how may one get deliverance from the people?" He said,"Give them your property and do not take theirs from them. Give them their rights and do not ask anyone to give you your rights. Endure their oppression but do not do any wrong to them. I assure you that you will be safe".

Method of offering the salah :

Aasim, رحمة الله عليه the jurist, visited him and said, "O Hatim teach me to offer the salah". He said, "O Aasim, when I offer the salah, I stand up at the command of my Lord. I walk in a composed manner and begin the salah according to the sunnah. In spite of that I am scared lest my salah be rejected".

Conviction of receipt of sustenance :

His heart was tuned to tawakkal and zuhd, He urged the people to have faith that they will get their provision. He said, "I have four wives and nine children. The devil has never dared to whisper to me concerning their provision".

Counsel :

Someone requested him to give him some advice. Hatim said, "If you wish to disobey your Master then do it where he

cannot see you". He said, "Everything has an adornment. The adornment of worship is fear and the sign of fear is to have few expectations".

He met people one day and said that every morning the devil asks, "What will you eat? What will you wear? Where will you reside?" He said that he answers, "I will consume death, wear the shroud and reside in the grave".

Death :

Hatim al-Asam رحمة الله عليه died in 237 AH, towards the end of the years.

☆☆☆

Ahmad ibn Hanbal رحمة الله عليه

(d 241 AH, 855 CE)

- ☆ **He was flung in the fire of temptation, but he came out as pure gold.**
- ☆ **He countered difficulty with patience and faith.**
- ☆ **He was nearly an imam before birth.**

He faced hardships boldly. He was the imam of the world and he showed indifference to even one dirham. He kept himself away from the property of the people. He was (Imam) Ahmad ibn Hanbal, Abu Abdullah shaybani. He belonged to Marw.

He grew up an orphan. He was keen to acquire knowledge, all he could, and was quick to go to every known scholar around the world. He became the greatest scholar of his times.

Mamun Rashid presurrised him to consent to the suggsestion that the Qur'an was created but he died before he could engage Ahmad in a debate. Then Mu'tasim Billah, who succeeded him, put the imam behind bars for twenty eight months because he refused to corrborate their opinion that the Qur'an was created. However, when Mutwakkal became Khalifah, he held the imam in honour and respect.

Nasa'i رحمة الله عليه said that Ahmad ibn Hanbal had accomplished awareness and zuhd and fear in both hadith and fiqh.

Abdur Razzaq رحمة الله عليه said that he had not seen a jurist and God-fearing man greater than Ahmad رحمة الله عليه, without whom there would be no God-fearing attitude.

He was very generous when it came to spending in Allah's path. He was never faced with poverty or need.

Harun Mustamla siad to him once that he did not have anything. Imam Ahma d رحمة الله عليه gave him five dirhams and said that he had nothing more.

Abu Sa'eed ibn Abu Hanifah رحمة الله عليه who was the teacher of Abdullah ibn Ahmad رحمة الله عليه said to him, "When I come to your father, he gives me three or more dirhams and sits with me to converse. He would say that he gave me half of what he

possessed, One day, he brought a tray with four pieces of flat bread covered with a piece of cloth, saying, "This is half of all the bread I possess". I told him that this was dearer to me than four thousand from other people".

Ahmad رحمة الله عليه was a symbol of taqwa. He was not daauted by the noise of desires and the glitter of deception.

Someone informed him that his son Abdur Rahman was ill and he desired to have butter. So, he gave a dirham to one of his men to fetch butter. He brought it wrapped in the leaves of beetroot. The imam asked him if he had the permission of the grocer for the leaves. Th man said, "No". The imam instructed him to go and return the leaves.

Once he had mortgaged a pitcher with a trader. When he went to repay and get it back, there seemed to be some doubt about the pitcher. So, he did not take the pitcher, saying to the merchant, "This transaction is lawful for you.

High rank of zuhd :

He had attained a high rank of zuhd because of not eyeing the property of other people. Abdur Razzaq رحمة الله عليه was speaking of Ahmad رحمة الله عليه to his friends. Tears in his eyes, he said, "I learnt that the imam had exhausted his money. I took ten dinars to him. He smiled and said, "O Abu Bakr, if I take from anyone anything then I will take from you alone. And he returned the money".

His supplication :

When Ahmad ibn Hanbal رحمة الله عليه put his forehead on the dust in prostration, he made this prayer "O Allah just as You have protected my face from prostration to anyone other than You, so also protect it from asking anyone else for something.

He used to say, "If sin was bad-smelling then none of you would like to sit near me".

His meals :

His meal consisted of a few morsels that took him to the hereafter. In fact if even there few were not available to him then he would rejoice.

His son Sarih said, I saw my father eat dried crumbs of bread. He took them, dusted them off, put them in a bowl and poured water over them and ate them with salt. I never saw him

buy any kind of fruit, except that he bought melon and ate it with bread. Sometimes, he would, not eat for three days at a stretch. On the fourth day, he kept before him one-eighth of parched barley which he drank all of it or some of it".

When he was imprisoned, he showed no desire to eat. If he ate, he was apprehensive lest he was pushed into temptation or trial. He said, "When I thought of it yesterday, I found two difficulties. I chose to carry the difficulty of religion. The other is of the world".

But because of that he became weak. He would put a moist cloth on his face. That revived him. Someone suggested that he would cook somthing for him to envigourate him, that he could offer salah easily. But he said, "A cooked vessel is the food of the content".

Kind of worship :

By himself, he was a perfect example of worship. He offered three hundred raka'at every day and when he became weak, he offered a hundred and fifty raka'at and sometimes one hundred and eighty.

He fasted very much. Sometimees, he stopped fasting, but he never missed fasts on Monday, Thursday and ayyam ul-bid. When he returned from the army, he kept fast countinuously till he died.

Abu Dawud Sakhtiyani رحمة الله عليه said that the assemblies of Ahmad رحمة الله عليه used to be ones of the next world. Nothing of the world was discussed therein "I never heard him mention the world".

Away from the rulers :

He did not like to go to the rulers nor did he accept their gifts. One of the guards of Mu'tasim رحمة الله عليه said that of those who came to the kings, he did not find anyone as strong willed and determined as Ahmad رحمة الله عليه who regarded the king and his retinue as flies.

Imam Ahmad رحمة الله عليه did exchange correspondence with Ishaq Rahuwayh رحمة الله عليه. The latter wrote to Ahmad رحمة الله عليه, Amir Abdullah ibn Tahir رحمة الله عليه summoned me one day. I had your letter in my hand. He took it from me and read it. Then he said that he loved you and liked Hamzah Abu Shanji رحمة الله عليه

because both of you do not mingle with kings", Thereafter, Imam Ahmad abandoned exchange of correspondence with him.

The gate-keeper of Ibn Tahir رحمة الله عليه visited him one day and conveyed the greetings of the amir and said, "He wishes to meet you". Ahmad رحمة الله عليه said, "I do not like this. The amir ul-muminin should forgive me for what I do not like".

Remembering death :

Whenever death was mentioned, he felt strangulated with admonition. He would say, "Fear stops me from eating and drinking. When I remember death then all affairs of the world became easy for me".

Final moments and death :

When Imam Ahamd fell ill and was bedridden, he wept and sobbed. He was told that Tawus رحمة الله عليه did not like that anyone should weep during illness. Thus, thereafter no sound of sobbing was heard from him till his death.

People came to see him in very large numbers. They offered him salaam and he responded with a gesture of his hand. On Friday, there were very many people who thronged the streets around his house. As the day progressed, he died. This was 241 AH. People wept bitterly and shrieked. They were so loud that it seemed that the world was mourning.

About eight hundred thousand people participated in his funeral salah. About sixty thousand women also joined.

When Yahya Nishapuri رحمة الله عليه learnt of the imam's death, he said, "People of every house in Baghdad must weep in their house for Imam Ahmad ibn Hanbal رحمة الله عليه".

☆☆☆

Sarri[1] Saqati رحمة الله عليه

(d 253 AH, 868 CE)

☆ **He had wisdom in his mouth.**

☆ **His private life was like his public life.**

☆ **He said الحمد لله once, so made istighfar for thirty years.**

He never took a step to have comfort for himself. When his conscience called out, all his limbs were awakened. He was Sarri ibn Mughallis as-Saqati, Abul Hasan رحمة الله عليه. He was a God-fearing ascetic. He was the Imam of the people of Baghdad.

He was born in Baghdad. He preached monotheism. He loved to be alone, and no one could see him unless he went to his house. He remained aloof from the people and their properties.

Junayd رحمة الله عليه said, "I did not find anyone worship more than Sarri. For seventy-eight years no one saw him lie down, except during his sickness that led to his death.

Hasan Bazzar رحمة الله عليه said that they hoped that Allah would protect them through Imam Ahmad رحمة الله عليه and Bishr Hafi رحمة الله عليه. When they died, Sarri رحمة الله عليه survived and they hoped that he would be the means of protection.

Words of wisdom :

Wisdom flowed from his mouth. He said, "I found obedience to Allah as a very good bargain for physical comfort. And disobedience to Him produce fatigue and is a bad bargain.

He said, "If anyone is unable to respect himself then he is more unable to respect other people".

He said, "But for the salah of Friday and the congregations, I would keep the door of my house shut and stay indoors".

He said, "Be fearful that you are a scattered praise and concealed defect".

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[1] Also Pronounced Sariy (Al-Mughni fi dabt asma ar-rijal)

Istighfar for thirty years :

Fear had gripped his heart so that he carried grief weightier than the mountains. Sarri used to day, "Once I had said (الحمدلله praise belongs to Allah), but made istighfar because of it for thirty years". When asked to explain, he said, "I had a lot of merchandise in a shop of mine.

The market was angulfed in fire. When I learnt of it, I headed to investigate. A man met me on the way and congratulated me that my shop was safe. I exclaimed (الحمدلله praise belongs to Allah).

Then I realised that I was mistaken to say that (so, for thirty years I made the istighfar)".

Fear of Allah :

He was very afraid of Allah. He was so afraid that every day he examined his nose to ensure that punishment had not turned his face black. He said, "I do not like to die where I am known. When asked, "Why so, O Abul Hasan?" He said, "If the earth were to reject me then I would be disgraced".

Zuhd :

Junayd رحمة الله عليه said about his zuhd, "I heard Sarri رحمة الله عليه say, "It is my desire for thirty years to dip fresh dates in honey and eat that".

Someone came to him with the desire to practice zuhd and to abandon the world. Sarri Saqati asked him, "Do you have powdered salt?" He said, "Yes". He said, "Then you cannot succeed in zuhd".

Junayd رحمة الله عليه visited him one hot afternoon and saw that the waterskin was kept in the sun. He asked, "Why is it in the sun?" Sarri رحمة الله عليه said, "It was in the shade but as the sun moved, it came over it and I thought of bringing it in the shade. Then, I felt modest that I should do something that brought me comfort".

Once someone sent him something through his son. Sarri Saqati رحمة الله عليه asked him, "What is its value?" The boy said, "My father has not told me what it values". Sarri رحمة الله عليه said,

"Go and tell your father that for fifty years we have been preaching to the people that they should not take anything against their religion. Today, do you imagine that we would take something against our religion?"

Death :

Sarri Saqat رحمة الله عليه died in Ramadan of 253 AH after the adhan of fajr. He was buried after asr. and in the graveyard of Shuniziyah.❶

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❶ A place in Baghdad.(Mu'jam ul-Buldah)

Abdus Samad ibn Umar رحمة الله عليه

(d 397 AH, 1006 CE)

- ☆ **The devil had no say over him.**
- ☆ **He embraced death smilingly.**
- ☆ **He gave away whatever he had, but took nothing from anyone.**

He was Abdus Samad ibn Umar ibn Muhammad ibn Ishaq رحمة الله عليه, Abul Qasim. He was a sermoniser. He practised asceticism and was pious. He enjoined the reputable and forbid the disreputable. He was very humble. When he spoke to the people, he never took the central place in the assembly.

Disgust with property :

He possessed a pure soul. He never asked other people for anything, neither did he take anything from them. One day he sat with his friends and related to them the reality of the world. Suddenly, a man came with a hundred dinars to give them to Abdus Samad رحمة الله عليه. However, he lowered his eyes gazing the ground and said, "I do not need them". The man suggested that he should distribute the money among his friends. He instructed him to put the money on the floor. The man placed the dinars between those people. Then Abdus Samad رحمة الله عليه said, "Whoever needs anything may collect according to his need". So, the people picked up the dinars according to whatever they required need. While they were so occupied, the son of Abdus Samad رحمة الله عليه came and requested him for some money to buy dates, but Abdus Samad رحمة الله عليه had nothing. So, he instructed his son to go to the fruiterer and buy some dates. Therefore, Abdus Samad رحمة الله عليه bought on credit but took nothing from those dinars.

Poverty on eed day :

The days passed on and the months succeeded one another. The day of eed was on them. Abdus Samad رحمة الله عليه was passing

the sweet smelling days but his house lacked provision of every kind had even water. A man brought some dirhams and presented them to him. He smiled and said, "O Brother for Allah's sake let me enjoy my poverty this day just as the rich enjoy their wealth.

Abdus Samad رحمة الله عليه used to exhort his friends to work hard, perform deeds and seek the hereafter. He would say, "You could not get the world. See that the hereafter does not slip from your hands".

Last wish :

Faith was deeply rooted in his heart. His heart was full of coviction that he would get the blessings from Allah. Abdus Samad awaited on his death-bed the command from his Lord to meet Him.

Umm ul-Hasan daughter of al-Qadi came. She was responsible to oversee the task of Abdus Samad رحمة الله عليه and to attend to houshold chores. She said immediately on coming, "I adjure you by Allah and demand from you that you tell me of any of your needs". Samad رحمة الله عليه said, "After me, continue to be with my daughter Haniyah just as you are in my life time". She assured him of that, "Insha Allah, that will be so".

Death :

Therefore, Abuds Samad رحمة الله عليه did not speak. He made istighfar again and again, and kept saying, "Allah is better than you for my daughter".

When the pangs of death became severe, he said, "O my Lord, I had worshipped you for this very day. For this moment, had I collected the deeds. Let my good hope from you become real!"

He died in 397 AH. He was at Darb Shumas in Basrah.

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Glossary

الحمد لله :	Praise belongs to Allah.
ﷺ :	may blessing and peace be on him.
حي على الصلاح :	come to the prayer (words of adhan)
حي على الفلاح :	come to success (words of adhan)
رحمهم الله :	(Pl. of رحمة الله عليه)
رحمة الله عليه :	may Allah have mercy on him.
رضى الله عنها/ عنهم / عنها :	may Allah be pleased with him/ them/ her.
عليه السلام :	may peace be on him.
عليهم السلام :	(plural of عليه السلام).
لااله الا الله :	There is no God but Allah.
محمد الرسول الله :	Muhammad is Allah's messenger.
Aad (عاد) :	an ancient people to whom Prophet Hud was sent. See the Qur'an.
Abu:	father of, possessor of.
Ali al-Asghr :	Ali, the junior.
Aljazira:	Algeciras (according to Mu'jam Buldan)
Ashab ur Rass:	a country in which some tribes of Thamud resided, a town in Yamamah.
aalim :	singular of ulama.
aarif :	one who knows, knower of himself and seer of Allah in everyting, a mystic of high rank. (This is sufi terminology as is aarif billah).
aarif billah :	knower of Allah, (see aarif).
adhan:	call to salah.
ahl bayt :	people of the house (of the Prophet).
ajir ul-muminin :	labourer of the belivers.
ama mah:	turban.
amir ul-muminin :	commander of the faithful, a title

Dhul Hajjah:	the eleventh month of the Islamic calendar. Hajj is performed on its 10th.
dajjal:	Anti-Christ.
dani'ah:	defective, shortcoming, vice.
daniq:	one-sixth of a dirham.
dar ul-hijra:	the place of migration which is Madinah.
dhikr:	rememberance of Allah.
dhimmi:	a non-Mulsim in protection of the Islamic state against a tribute.
dhun nurayn:	possessor of two lights, so called because of his marriage to two daughters of the Prophet ﷺ.
dinar:	unit of currency.
dirham:	unit of currency.
duha:	a little after sunrise.
dunya:	world, earth.
eed:	day of festival.
eed ul-adha:	the day of sacrifice, 10th Dhul-Hajjah, the day after hajj when animals are sacrificed.
Furat:	Euphrates
fajr:	the salah at dawn before sunrise.
fatawa:	religious edicts.
fatwa:	a ruling on religious issues, an edict.
fatwa:	(sing of fatwa)
firdaws:	the highest station in Paradise.
fri'awn:	pharaoh.
ghee:	butter oil
Harisa:	a dish made of wheat and meat.
hafiz:	one who has committed the Qur'an to memory, one who retains (in memory).
halal:	lawful.
hamd:	the praise.

	given to the first caliphs of Islam.
amir ul-ummah :	trustee of the ummah.
amwas:	a place in Palestine.
ansar :	helpers, those who welcomed the muhajir in Madinah.
ashrah mubashsharah :	ten who were given glad tidings of Paradise (in this very life by the Prophet ﷺ). They were: Abdur Rahaman ibn Awf, Abu Bakr, Abu Ubaydah ibn Jarrah, Ali ibn Abi Talib, Sa'd ibn Abu Waqqas, Sa'eed ibn Zayd, Talhah ibn Ubaydullah, Umar ibn Khattab, Uthman ibn Affan and Zubayr ibn Awwam رضی الله عنهم.
asr:	the afternoon salah.
assalaamu alaylum :	may peace be on you.
atiq:	ancient.
ayyam ul-bid :	the 13th, 14th and 15th of each month.
Bat'ha:	a name of Makkah, any basinshaped valley.
bay'ah ridwan :	a pledge given by the sahabah عنهم to the Prophet ﷺ at hudaybiyah.
bay'at aqbah:	pledge of allegiance at Aqbah offered by the ansars.
bayt Allah:	House of Allah.
bayt ul-maal:	State Treasury.
bint:	daughter of.
bir rumah:	the well rumah which Uthman purchased from a Jew in Madinah for the welfare of the Muslims.
chapati:	see roti
chast:	same as duha.
Dar Arqam:	It was the house of Arqam ibn Abu al-Arqam, which was also the center of Islamic preaching in the early days. Forty peoples including Umar ﷺ joined Islam secretly in this place.

haram: unlawful.

hijr Ismail: the northern wall of the ka'bah.

hijrah: migration to Madinah from Makkah.

hudud: the limits, prescribed punishments in Islam.

hur: maiden of Paradise.

hur ayn: maidens of Paradise.

Injeel: Bible.

Insha Allah: if Allah wills.

ibn: son of.

idhkhar: a kind of grass.

ifta: office of mufti, delivering legal opinion.

iftar: the meal of one who is fasting when he breaks his fastat sunset.

ihram: the state a pilgrim assumes when he intends to make the pilgrimage. It calls upon men to shun their sewn garmnts but wrap round themselves unstitched sheets of cloth waist down and above waist but woman may wear their regular dress with certain modifications, and there are some restrictions on the pilgrims both male and female.

ijma: consensus.

ijtihad: independent reasoning when other sources are silent on the subject provided the person possesses through knowlege of the revealed Book and ahadith and Arabic language and jurisprudence. It is based usul (foundations) of fiqh.

iqamah: the call before the congregation commences.

isha: the salah about ninety minutes after maghrib.

isra: night journey (from Makkah to Bayt

	ul-Maqdas).
istighfar:	to seek forgiveness of Allah.
istirja:	to say: We elong toAllah and to Him is our return : (انالله وانا اليه راجعون)
istisqa:	prayer for rain.
Jalil, al:	an attribute fo Allah, The Majestic.
jahannum:	hell.
jahiliyah:	pre-Islamic period, days of ignorance.
jami, masjid:	mosque where Friday salah is offered.
jamnat ul firdaws:	the highest place in Paradise.
jannah:	Paradise.
jannat ul-baqi:	graveyard in Madinah where many sahabah are also buried.
jaysh ul-usrah:	the hard pressed army or army in adversity to which Uthman gave a generous donation including a thousand camels and seventy horses. it was sent to Tabuk.
jihad:	fighting in Allah's cause, striving for the sake of Allah.
Kalimah:	word, expression of faith : لااله الا الله محمد رسول الله (there is no God but Allah Muhammad is Allah's Messenger)
Kalimah shahadah:	اشهد ان لااله الا الله واشهد ان محمد عبد رسول الله (I bear witnesss that thee i no God besides Allah and I bear witness that Muhammad is His slave and Messenger).
Kalimah tayyibah:	لااله الاالله محمد رسول الله (see kalimah).
Kauthar:	a river in Paradise, mentioned in surah al-kawthar.
Khalil:	friend.
Kisra:	Chosroes.
khalifah:	caliph.
khandaq:	trenches, Name of a battle in which trenches were dug at the borders of Madinah.

kharaj:	tax or tribute on land levied on non-Mulims.
kharaj:	tribute from land.
khusu:	fear mixed with hope, submissiveness. (see Ma'ariful Qur'an - English Translation VI P. 206)
kunyah:	an honorific name particularly with Abu or Umm before a man's or a woman's name, but not necessarily father or mother of the person named after Abu or Umm.
labayk:	the pilgrim's cry also called talbiyah.
liwa ul-hamd:	banner of (Allah's praise).
Majus:	Magian.
Majusi:	Magian.
Mannan, al:	an attribute of Allah, The Benevolent.
Masjid:	mosque.
Masjid Nabawi:	The Prophet's ﷺ mosque.
Mawara an nahr:	The portion of Russian Turkestan to the east of river Jayhun.
ma sadid:	mixture of blood and puss that denizens of hell will drink.
ma sha Allah (ماشاالله):	what Allah wills.
madaris:	(pl of madrasah).
madrasah:	religious school.
majlis-shura:	assembly of consultation.
makruh:	disliked.
malak ul-mawt:	the angel of death.
masruq:	that which is stolen.
mi'raj:	ascension to the heavens.
minbar:	pulpit.
muadhdhin:	one who calls the adhan.
muakhat:	ties of fraternity which the Prophet ﷺ had established between the muhajirs and ansars at Madinah.
muhaddith:	scholar of hadith.
muhajir:	emigrant to Madinah (from Makkah).

mujtahid: one who abides by opinions supported by the Qur'an and sunnah.

Qaysar: (Roman) Emperor.

qadi: judge.

qafiz: an ancient measure that differs from country to country.

qaraz (قرظ): fruit or leaves of the acacia, used for tanning .

qari: reciter of the Qur'an.

qasidah: poem.

qiblah: direction of the Ka'bah towards which worshippers offer the salah.

qiyas: analogy .

qutb: axis, pivot or pole. In Sufism, a qutb is the head of an invisible hierarchy of saints.

Rahman, Ar (الرحمن): The compassionate, an attrbute of Allah.

Ramadan: the month of fasting in the luaer calender.

rak'ah: a unit of salah.

raka'at: plural of rak'ah.

roti: flat Indian or Asian bread or loaf, usually home-baked.

ruku: the bowing posture in salah.

Sayyidah: (female from of Sayyidina)

Sayyidina :our master used before names as a mark of repsect.

Shaam: ancient name of the present Syria, Palestine, Lebanon and Jordan.

Sufi: mystic

sa': a measure of weight, about 3 kg.

sa'i: a rite of the pilgrimage which is to make seven rounds between the Mount Safa and Marwah in Makkah.

sab'mathani: the seven oft-repeated, a name for surah al-Fatiha,

	the first chapter of the Quran having seven verses.
sadaqah:	charity.
sahabah:	companions of the Prophet ﷺ.
sahabi:	(singular of sahabah).
sajda:	the prostration in salah.
salaam:	the Islamic salutation, (see as salaamn alayhm)
salah:	regular prayer; (also), invocating blessing on the Prophet ﷺ.
shahid:	martyr, witness.
shaykh:	old man, a learned man.
shaykhan:	the two shaykhs, (in this book) Abu Bakr ؓ and Umar ؓ. Also, the two hadith books: Bukhari and Muslim. Also, imams: Abu Hanifah رحمة الله عليه and Abu Yusuf رحمة الله عليه.
shaytan:	satan, devil.
shura:	consultation, (assembly of comsultion)
siddiq:	truthful.
sirat:	a narrow bridge over hell that everyone will have to walk over and only the pious will manage to reach the other end.
suhur:	meal before daybreak to commence fasting.
sunnah:	practice, Prophet's ﷺ practice.
surah:	chapter of the Quran, there are 114 surahs.
Thamud (ثمود):	an ancient people also known as Aad, the second, because they descended from them. Prophet ؑ Salih was sent to them. see the Qur'an.
ta'un:	plague.
ta'un amwas:	see ta'un amwas.
tab' tabi'in:	successord of the tabi'in رحمة الله عليه.

tabi'i: (singular of tabi'in).

tabi'un/tabi'in: successors of the sahabah ﵃.

tahajjud: optional salah in the night.

tahlil: to say لا إلـه إلا الله (There is no God but Allah)

tahnik: to place a softened piece of a date on the palate of a new born child.

takbir: to say Allahu Akbar, Allah is the Greatest.

talbiyah: the pilgrim's cry also called labayk.

taqhut: false gods.

taqwa: God-fearing attitude, righteousness.

tawaf: circumamblation of the ka'bah.

tawakkul: reliance on Allah, trust in Allah.

tayyib: pure

thaghar: territory between two known places.

tharid: porridge.

tusbih: to glorify Allah, say subhan Allah (Allah is without blemish).

Umm: mother of, (female) possessor of.

Uzaa: name of a pre-Islamic idol or deity.

ulama: scholars.

umm walad: a female slave to whom her master's child is born and so she gains freedom on his death.

ummah: the community or followers of a Prophet ﷺ.

usul ul-fiqh: four foundations of Islamic jurisprudence, Quran, sunnah, analogy (or qiyas) and consensus (or ijma).

wahy: revelation.

wajib: obligatory.

was salaam alayk: and peace be to you.

wasilah: an honourable station in Paradise, nearness.

witr: odd, (also) three units of salah and

	the last of it.
yawm at tarwiyah:	the 8th of Dhull Hajjah.
zahid :	ascetic, one who practices zuhd.
zamzam:	the well in Makkah by the ka'bah dug by Prophet Ibrahim ﷺ adre-discovered, after its loss. by Abdul Muttalib. The pilgrims drink water from it to-date.
zaqqum:	bitter fruit of hell.
zawal:	declination of the sun.
zuhd:	asceticism, to give up wordly pleasure for Allah's sake.
zuhr:	the prayer at noon, following zawal.

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